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Zion's Herald.

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The Outlook.

The troublesome and prolonged strike of the French miners at Carmaux is ended. It would have but little interest for the outside world, had not the French government become involved, almost to its overthrow. The trouble originated with the refusal of the mining company to pay one of the miners—M. Calvignac—full wages, he having been elected mayor of the commune and devoting, as was alleged, too much time to official duties to the neglect of his work in the mines. The manager of the mining company was a member of the French Chamber, and the miners regarded his action as instigated by jealousy because an employee had been appointed, locally at least, his official head. So they struck. In France the appeal to the general government is more immediate than with us, and in response to the appeal of the company, M. Loubet, who is minister of the interior as well as premier, sent police and other forces to protect the property of the company and preserve order. Several of the rioting miners were arrested and imprisoned. The company would have hired new men and resumed work had not the enemies of the government used the incident as the pretext for an assault in the Chamber of Deputies. They succeeded so well that the Loubet ministry would have been overthrown had not the premier quieted opposition by privately persuading the chairman of the company to consent to arbitration. Consent was given provided that M. Loubet would undertake personally to arbitrate the points in dispute. Strange to say, his decision favored the miners. The name of the mayor has been again put on the pay roll, the rioters have been released, and the strikers have returned to work. The radicals, of course, are triumphant. They have vindicated, as they believe, the principle that workmen need not be debarré from accepting office because of the obligations of daily toil. The government, too, is happy in being relieved of a serious embarrassment. But those who look on from the outside are convinced that its surrender in this case will cost the government dear.

The reappearance of Osman Digna, the Sudanese fanatic, and his attempt to excite a revolt of the tribes against the Egyptian government, have caused a good deal of apprehension in England. Suakin was the point menaced, and the Egyptian outposts were hastily called in, and the British commander telegraphed for a gunboat and for reinforcements. It proved to be only a scare, for the tribes could not be persuaded to rise, and at last accounts Osman was at Amet, collecting his own forces. There is an amazing vitality in this bloodthirsty chieftain—or else it is a part of his policy to allow himself to be reported dead. His body was supposed to be identified among the slain after the extraordinary slaughter of Baker Pasha's force some eight years ago. The British infantry at Abu Klea two years later, however, found him very much alive when, at the head of his spearmen, he pierced their invulnerable square. Again, after this battle, his name was reported among the killed, and his numerous wives wailed over his supposed corpse; but Osman has carried a charmed life through all previous dangers, and is as ready a foe to British rule in Egypt as ever.

England has again asked this country to cooperate with her in the suppression of the liquor traffic, and also that of firearms in the Pacific Islands. When the request was first made, in 1881, it was readily acceded to in general terms, but the British government at that time submitted no plan of action. Lately the matter has again been discussed. Secretary Foster, in replying to the new request, reminds the British minister that this country, as a result of its non-colonizing policy, has no jurisdiction over, and therefore no effective control in, the Polynesian region, nearly all of which has passed under European protection since the proposition made in 1881. It therefore disclaims responsibility in the deleterious traffic, the restriction of which properly belongs to the local or protecting governments. With the United States, the Secretary says, the question is "one of moral influence and cordial co-operation within the just limits of domestic and international rights." He says, in conclusion: "Although its responsibilities in the matter are not so great, this government is none the less interested in the humanitarian purposes of the proposed convention, and I am happy to express, by direction of the President, his assent to its general scope."

The naval reserve scheme is growing in favor. Massachusetts and New York, as all know, have strong organizations. So, too, have Rhode Island, Maryland, the Carolinas, Texas and California. Two more States—Pennsylvania and Vermont, though the latter is only a lakeboard State—have lately taken

steps towards forming companies of naval militia; and Lieutenant Bassett, of the Navy, has already secured 100 members of a corps of 400 at Chicago for the Illinois contingent. Ere long we may expect Maine and New Hampshire and Connecticut and New Jersey to fall into line, to say nothing of sea-board commonwealths more remote. There is no good reason why all the older States should not join in this movement. Our new ships can be distributed at regular seasons in the year, so as to afford every opportunity for instruction in heavy guns, and for brief cruises out to sea. A month or six weeks spent thus yearly, and supplemented by thorough work in some armory or hall at home, will in a few years give to the country a naval militia, intelligent, reliable and valuable, ready for any exigency. The necessary arms and equipment would require but a comparatively small annual appropriation from Congress. If this movement becomes general, as it now promises, our long and unprotected coast line will cause us less apprehension.

Capital and labor are at odds again in England—this time in the Lancashire cotton district. Mills containing about 14,000,000 spindles, and employing over 50,000 workmen, closed their doors on Saturday. Fully one-third of the industry in that country is paralyzed, and will remain so until the wage question is settled. The masters have their federation, and it is a strong one; the operatives have also theirs; each is confident of winning. Of the workmen the spinners are best prepared to meet the struggle; they number about 7,000, have been thrifty and economical, and have a reserve fund of \$800,000. The unskilled class, who number about one-half of the strikers, will suffer the most, for they have no resources. The masters are not sorry for the strike, because over-production and a dull market have lowered prices. Both sides are well organized, and the conflict will be an obstinate one.

An issue, however, of greater moment is pending in England—the issue between the government and the unemployed. The latter are hungry and clamorous. A large proportion of them are farm laborers thrown out of employment by the collapse of the agricultural interests. They know not what to do. No man will hire them. So in great numbers they congregate in London, and lend ready ear to agitators and demagogues. But the distress is not confined to London; it is general, national. The new government must cope with it. The food question must even take precedence of Home Rule. President Fowler, of the Local Government board, has been appealed to by John Burns and nine Labor members of the London County Council, to issue a circular to the local dock, gas, water and sanitary authorities, requesting them to open their works for the relief of the thousands of the unemployed. That this or some similar course must be resorted to, is clear, unless England is to have bread riots similar to those which have become so common in Spain.

As we go to press ballots are dropping the country over. The campaign speakers have had their say; the people will now have theirs. Four Presidential tickets are in the field. Twenty-seven governors are to be chosen. Fifty-one States are to elect 348 members to the Fifty-third Congress. Twenty-four legislatures are to be voted for, which will be called upon to choose successors to an equal number of U. S. senators. Several amendments to State constitutions will be submitted to popular approval or dissent. The day is, therefore, a momentous one. The Presidential contest promises to be a close one. As twenty-eight States have now adopted the Australian ballot, or some modification of it, the result of the voting will probably not be certainly known for two or three days.

Briefer Comment.

THE engineers who are constructing the Congo railroad have completed their initial difficulties. They have completed the road as far as Palabala, ten miles from the starting point at Matadi. Nearly every inch of it has been blasted "out of the toughest sort of quartzite," and it has taken eighteen months to do it. The task thus far includes a steel bridge 200 feet long across the Mposu River. There are six more bridges to be built before reaching Stanley Pool, but now that the plateau of Palabala has been reached, there are no serious hindrances. The force at work consists of 200 white men and 2,000 negroes. It is expected that the road will be finished, and Central Africa practically opened for comfortable travel, in a little over a year.

AN armor plate of nickel steel, surface-hardened by Mr. Harvey at his steel works in Newark, has been tested by the English Admiralty, in Portsmouth harbor, England. Similar results were reached as at our own trials at Indian Head. The plate was attacked with three six-inch 100-pound Holtzner projectiles of forged steel, and two Pallister projectiles, and withstood the test. The plate showed no crack, and the projectiles were "smashed into small fragments." It is to be presumed that English prejudice to American inventions has been in a measure overcome, for the right to manufacture these plates belongs to that country. The English, it is true, have a surface-hardening process of their own which has yielded good results, but the Harvey super-carbonized plate is, thus far, easily at the head. The Russian government will also test, on the 15th inst., a plate submitted by Mr. Harvey. Other plates will be placed in competition at the same time. Naval officers in this country are not doubtful as to the result. One important advantage in using the Harvey plate is the reduction in the thickness of the same, "thus lightening the load and enabling the ship to carry more coal and ammunition." A Harvey plate of 14 inches is fully equal in resisting power to ordinary plates of 18 inches.

SUNDAY AFTERNOON IN HYDE PARK, LONDON.

REV. C. L. GOODALE.

IN the morning, by way of contrast, we attended St. Paul's—grandest of all churches where the English tongue is spoken—standing where heretics have recanted, witches confessed, and where the smoke of Tyndale's burning Testament darkened the sun. It was something to sit under the most perfect of all domes and read the memorials of the ages. On one side is the proud epitaph of Wren himself: "If you seek his monument, look around you." Here and there are great familiar names—John Howard, with the key of prisons in his hand; Nelson, the hero of Trafalgar; Wellington, of Waterloo; Gordon, of Khartoum. Poets, orators, painters, statesmen and generals, garlanded with laurel, look down upon you from every side. Thus surrounded, we heard as in a dream the chanting and responses of the long English Church service. We arose because others did, and learned from them when to be seated. The wealth and culture of two continents and many lands were about us. All was at the height of propriety. The sermon was so very proper and so very dull that we were not sorry when it concluded, on the sixteenth minute. Moved more by the past than by the present, we felt the power of the sacred spot.

In the afternoon we worshipped in quite another place. Hyde Park is thirty minutes from St. Paul's, but it was three hundred years between the service of the morning and that of the afternoon. Hyde Park is the Boston Common of London, but it has sights and sounds which our Common never knew. On Sunday afternoon it is the gathering-place of the populace. They can act as they choose and say what they will so long as no violence is attempted. As the park has 350 acres, there is room enough for all. Liberties of speech are tolerated here which would not be allowed even in America. If one has any notion or grievance which he desires to air, he goes to Hyde Park, stands on a bench, and begins his talk. If the people are interested, the group about him will grow until it numbers hundreds or thousands. If he or his theme do not suit, he will be left to himself and cease for want of hearers.

This is the place to catch
The Throb of the Common Heart,

to find out what the laborer and the servant are talking about, to see something of the flotsam and jetsam of the greatest of cities. These services are an institution of London, and to get an intelligent idea of them, we walked from one group to another, finding a strange and motley succession of men and themes. We will note representative gatherings in the order in which we found them. First was the great band concert. You are notified that you are at liberty to enjoy the music gratuitously, but if you wish to help in the support of this entertainment, you can have a seat within the enclosure at a nominal price. At a little distance a young man announced himself as a Music Hall artist out of work, and after a sentimental recitation, very fairly rendered, proceeded to better his fortune by taking a hat collection from the bystanders.

A banner a few rods off attracts our attention. In front of it we find the agent of a servants' league. In the company are evidently many servants. He denounces those who hire them, and declares them to be, without exception, unkind in manner and vile in life. Questions are asked him, and repartee becomes so frequent and sharp that another servant, who has the best of the repartee, is invited to take the agent's place.

In another place a Protestant layman begins an address in an argumentative spirit, affirming, among other things, that Catholics have no Bible. To this statement a Catholic in the audience objects, and withdrawing a little, mounts a bench and proceeds to defend his position.

One of the most impressive talks we heard was from a colored preacher who gained the sympathy of his hearers by reference to the slavery and liberation of his race, and then spoke of the terrible slavery of sin, and urged all to seek emancipation.

The speakers assailed the Bible quite as frequently as they defended it, and we were shocked to hear a mountebank, dressed in the bishop's wig and gown of two hundred years ago, making the most sacrilegious parodies upon the Word of God, and relating stories full of profanity and absolute indecency. Gen. Booth was assailed by another speaker. His latest scheme to help the worthy poor by the establishment of a bank, was declared to be the opening of a pawnbroker's shop by a man who was seeking some additional way to fleece the people.

After an infidel had finished an attack upon the Bible and Christians, a tall, spare man with a clerical cut to his coat arose. "Who are you?" asked the crowd. "They call me the Bishop of Butcher's Hill," was the answer. "Aye! aye! we know him, and a good one he is," said some one. "Ah!" cried the Bishop, "you infidels talk against the churches, but when your stomachs are empty you come to my soup-kitchen, and when you are cold and naked you are willing enough to take the clothing which Christian kindness gives you. Come up to Butcher's Hill and hear me preach in the street; but be careful how you behave, for my bluff wardens and vestrymen are hard on rowdies."

An anarchist stood up to speak, his eye as cold and gray as a November morning, and a look of determination in his face. This was the logic of his speech: "If it is right to have government at all, then government is right in essence. If so, a majority may rule; if a minority, then an oligarchy or an autocrat; but I deny both the first and the last. When government gets too bad to be endured, I shall not

jump off a bridge nor ask you to strike a blow for me. I shall strike one for myself and strike it where it will do the most good. It may be that a Queen or a prime minister will fall."

Such talk would hardly be permitted in New York or Chicago, much less in Berlin, but the audience was not inflamed by it; nor did they seem seriously to consider it. The feeling seemed to be, "Let him deliver himself—it will do no harm." Indeed, I am not sure but the freedom of Hyde Park has turned into empty words what under police repression might have wrought social upheaval. We recommend Hyde Park to the attention of the Emperor of Germany and the Tsar of Russia.

The crowd is setting now toward a large wagon with a banner on which is inscribed, "Twenty-first Anniversary of Hyde Park Religious Services." A large company, led by a precursor and choir, is already singing. Soon a well-known American mounts to the wagon-seat. It is

Talmage

who is to preach. The singing goes on. The people are not very orderly. They gape the preacher and his choir, and indulge in loud and sometimes angry talk among themselves. The preliminaries are over. Talmage, who has been preaching throughout England, and on Wednesday is to be tendered a farewell reception in Crystal Palace, rises to speak. He has aged a little since we saw him last. It is "toward evening" with him. The voices of two who had a world-wide hearing like himself are already hushed. He announces a familiar text: "Come thou and all thy household into the ark." Whatever else the sermon may not be, it is warm-hearted, evangelical, and evangelistic. It has poetry and pathos. The people are as silent as if in the house of God—only a smile at some rhetorical figure, as when he says, "The door of the ark is wide enough to bowl in the round world without grazing the posts." He speaks for an hour, and when he closes it is almost dark. His audience of 5,000 go quietly and thoughtfully away.

So ends the afternoon in Hyde Park. We go our way through the shadows, and looking up, we see, through a rift in the clouds, one bright star shining. We think of another Star which shone so long ago, so far away, and the brightness of whose shining gladdens so many hearts the round world over, and we pray that in all its darkness and its doubt the great city and the great world may look up—
Sorrento, Italy.

DAILY LIVING.

JAMES HUCKHAM.

THE test of character is daily life; not one's sentiment or action in great moral emergencies, when the whole spiritual man is keyed up to some supreme effort; not one's occasional triumphs or reverses, but the steady, even, straightforward progress of his life from day to day. This process at once of character-testing and character-building goes on with significant certainty and regularity in the case of every individual, no matter how erratic his personal history may appear. Every life has a trend, and that trend grows more fixed and strong with each successive week and year. Daily living determines it. The sudden departure here, the burst of counter-current there, are as nothing—they are lost in the overwhelming tendency of this stream of character-growth. Say what one will, do what one will, upon occasion, the deep, silent gut-stream of his inner feeling and thinking, his daily speaking and acting, bears him on to the inevitable port and destiny of character.

How are we living, day by day? Answer this question, and our characters are already determined. It matters not what we rouse ourselves to say or do, at this or that great tidal wave of human life and thought. The crucial test of what we really are and are to be, is the unstarred, unruled, day-by-day aspect of this stream of mingled duration and event which we call life. How are we going about our common and constant duties, fulfilling the ordinary demands and meeting the ordinary opportunities of each new day? These are the chisel-strokes which shape character; these are the really determining events of life.

BISHOP WARREN ON "THE BIBLE IN EDUCATION."

THE students of Boston University have been especially fortunate in the lectures which have been delivered before them annually by leading religious thinkers and scholars, and which have been a stimulus, somewhat unrecognized, to the intellectual life of Boston. Dr. McCosh, Dr. Mark Hopkins, James T. Fields, Elizabeth Stuart Phelps, are four of the many equally distinguished persons who have occupied the platform. This past week a course of lectures has been delivered by Bishop Henry W. Warren on the above vital and important subject.

Monday—The Bible, Why Written.

There was never a work in the annals of civilization which has received such universal homage as the Bible. Some of it is over three thousand years old, and yet it was never so popular as now. In the first seventy-seven years of its existence, the English Bible Society printed 88,000,000 volumes, but in the last ten years it has issued over 30,000,000 copies. The Book of which we are to speak is, therefore, a most popular book. It was never more studied than now. Millions of young people gather every week to learn its sacred precepts. The Bible is not of such mean range as to be soon exhausted. Mr. Spurgeon said: "It is inexhaustible. The variety is as infinite as its fulness." In America alone there are 90,000 men of Mr. Spurgeon's profession. The best minds are interested in this volume. The Bible is more productive of thought than any other work in literature. Von Moltke said that the Bible had more influence over his mind than any other book. The

"Grand Old Man" of England, Mr. Gladstone, has named it "The Impregnable Rock." The man whose education does not include a thorough study of the Bible is not liberally educated. The Bible claims to be drawn from infinite resources; it has a marvelous self-authenticating power. Its doctrines never have spread with the rapidity they do today. There is no such power as that which is full of the power of God. Turn to the Book itself. It is human history with the flesh off. It is human history in four words—union, disunion, reconstruction, reunion. The Bible is an open book of salvation from sin, and there is an infallible Teacher of the Book. The writer of Genesis taught that the world was created for man. God cared for all nations so far as they would let Him. He revealed His holiness to His chosen people. The Mosaic law had two main objects: first, to teach men there was but one God; second, to show them the heinousness of sin. The prophets were a peculiar kind of people; they were an unmuzzled free press when there were no newspapers. It required a peculiar man to stand up in the magnificence of Belshazzar's court and say to the king: "Thou art weighed in the balances and art found wanting." It was not merely by the law and the prophets that God directed His people, but He used the surrounding nations as a scourge whereby He punished them for their misdoings and brought them back into submission to His will. It was a distinguishing mark of the Jews that their hero was not their founder, but their founder's last descendant. From the time of the patriarchs they had the promise of their deliverer, and were looking forward for the Messiah. Man's first trial was under a single rule; sin was a foreign element. What is attempted for recovery? In the Bible is the first creative hymn set to music, and from that on is the way opened for the recovery of the race through a Redeemer.

Tuesday—His Ideals.

The outcome of our lives depends upon the thought-models they are built upon. The ideals of most religions are degrading. Men cannot originate any God that is not some imaginable variation of themselves. The Bible gives us an idea of God and then draws man from Him. Now what are the Bible ideals about God? The first statement in the Bible about God's creating light has never been equalled. The forces of nature are marvelous. Man has not yet got out of his cradle in the use of those which God has stored up. Add to God's almightiness and omniscience His omnipresence and eternity; and then remember that He is called in the Bible just, holy, long-suffering, etc.

Such being the lofty conception of God, what is the Bible's ideal concerning us? The first word is: "Let us make man after our own image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." There is no such lofty origin and destiny to be found anywhere else. God breathed His own self into man, your revelation says. The Bible, unlike science, goes to Eden for its ancestry. The possibilities of man are indicated by the dominion he is to enjoy. The Scriptural ideal for man was not realized at once. God's image and empire go together.

But after the image is shattered and the destiny spurned, what ideals of God are revealed? How will He treat rebels? Ah! the revelation of God is now love, and out of this love comes care. The ideals of the Old Testament after the fall are: (1) long life; (2) full life of health for enjoyment and strength for accomplishment; (3) wisdom; (4) various braveries and adherence to principle. But the ideals of the New Testament surpass those of the Old Testament. The Old Testament had its ideals in words; the New Testament in deeds. The Transfiguration was normal and what is possible for man at his best. The heroes, too, of the New Testament surpass the heroes of the Old Testament. Other systems of religion may make men brave and stoic, but no other can make men shout for joy in the midst of sufferings. The Bible was full of insight into nature before Wordsworth, Cowper, or Arnold wrote. So also the ideal of the future life has been low and mean among men. In Enoch and Elijah man vault over the grave to a place where there is no night, nor sorrow, nor crying. Then there are ideals in the Bible for the masses as well as for individuals; but masses are only a collection of individuals. The family is a new unit, a type of the mystical union between Him and His church. The Bible has ideals on sociology, on national prosperity, and on the relation between one nation and another. Now whence came all these incomparable ideals—those for the individual, the family, the masses, the nation, the world? Did they originate with the Jew, rude and unenlightened? There was a supernatural selection, a supernatural Selector, an Infinite Thinker. And the Jews did not adopt or live these ideals. Much of the time they did not even know the ideals were in their Book. No; these ideals came from the inspiration of God. All Scripture is inspired of God.

Wednesday—Its Highest Ideal Realized.

The possibility of reaching the loftiest ideal seems as far as the stars; but it has been actually before us. We will all agree—nay, assert—that any perfect ideal must have all the traits of manliness. We are not angels, nor do we wish to be. In every man who is manly there must surely be the element of courage. If there was ever a life of perfect courage, it was that of Christ. At twelve He faced all the doctors of the law. You remember His going into the temple and lashing out the traders there. And He never bends to the most lofty or looks askance at the most lowly. He went up to meet His death with the greatest courage. Of all men who have faced death unflinchingly, no one has done it with such courage as the man called Jesus. And true manliness must save its courage for the well-being of others; beyond all men, Christ gave Himself for others. There have been other men who have been fit to cover their deeds with a white plume, but here is one who is fit to crown His with an aureole of glory forever. "Ought" is the most stupendous word in the universe. It takes a large man to see large things, and to see that he has relation to the whole universe. Jesus always and everywhere pleased God and did His duty. Listen to the key-note of His life: To preach the gospel to the poor, to heal the broken-hearted, to preach deliverance to the captive, etc. He came into the saddest place at the saddest time. Then out broke that unequalled joyous message: "Peace on earth, good-will to men."

The whole idea of love has been exalted by the coming of Christ; and for every man and every woman has reason to be devoutly thankful. And Jesus, by this, achieved results unparalleled. He says: "I came to do." He worked with spiritual forces. He makes a kind of men who are so potent that they are self-perpetuating as well as world-verturning. Unlike Prometheus, Christ crossed over the zone between God and man, from above. Men trying to entrap Him were themselves entrapped. The discourses of the Academy have no such smacking relish as the dialectical methods of Jesus. No man ever convinced Christ of mistake. How true it is that some phrases of men—e.g., "anarchy," "innocuous demagogue"—do, but men refuse to let Christ's phrases die. Pilate did not un-

derstand Him. How does Jesus treat Providence? He would not meddle the philosopher or confuse a child. Hear Him! "Consider the lilies of the field," etc.

So of foreknowledge, free-will, and faith. Confucius was great, but he said: "I know not this life. How then can I teach another life?" But Christ, having crossed the zone, could teach it. So, too, the whole question of sin was no puzzle to Jesus. It was to Him as a debt paid or a disease healed. He healed, He paid. But sin was not, therefore, to Him a light matter, a mere peccadillo. The loss of a soul, He estimates, cannot be balanced by the gaining of the whole world. And Christ did not set great value upon circumstances. There were many He did not heal. He taught that there was a possession so rich that circumstances could not diminish its value. The doctrine of a new birth deals completely and satisfactorily with sin. Christ first considered all mankind in all time. And how did He try to carry out His plan? Not by human agencies, like the sword, but by spiritual forces like meekness. He chose taxgatherers for followers, and repelled both the Scribes and the Pharisees. Therefore in His choice of modes of work He crossed the zone between God and man. Has His plan succeeded? Yes; the civilized world is in the grasp of the Son of Man. He brought a final religion. Such a religion must hold the man instead of the man holding the religion. Surely, again, in the perfection of His character and life He crossed the zone. He was the light of the world, not by effort, but by natural shining. But was this ideal only ideal? Or was it real also? This Son of Man comes from above to be seen of men, and offers to impart this marvelous nature to them that they may become other perfect men.

Thursday—Its Verbal Felicities and Intensities.

Mind is the realm of undisputed sway. But the most kindly art is not to dominate, but to serve. In the kingdom of the mind the more Pauls and Miltons roll their chariots and blow their virtuous trumpets over the mental kingdom, the better it becomes. In the mental kingdom ideas rule. Without doubt the Bible in the realm of ideas is peerless. Other books are stars; the Bible is the sun. It has also apt and elegant expression. Why else have the keenest scholars bent over its pages? Its words are always sweeter than honey in the honey-comb. Let us try a few. Take Tennyson's

"Better fifty years of Europe than a cycle of Cathay."

It is a variation of the 84th Psalm: "I had rather be a door keeper in the house of the Lord," etc. So is this true, also, in the matter of Proverbs. And it is a delight of scholars to pore over the Bible for new meanings. This was promised by Christ, with the help of the Holy Spirit. Thousands have read those words: *Taihsa cuni*. But a closer study shows a tenderness and pathos never discovered on the surface. There is often, too, a suggestion in the common use of common words. Paul says: "Most gladly will I glory in my infirmities." Read closer, and you will find that the love of Christ covers you like a tent. There are also certain intensities of meaning which the cursory reader cannot catch; and there are thousand things in the Bible that we do not know enough to comprehend. Our English version frequently loses the meaning of the connectives. Take the passage: "The hour is come when, etc." It should read: "The hour is come, in order, etc." Paul says he keeps his body under. He means that he gives it a black eye, using a figure. Christ says: "Agonize to enter in at the strait gate." Paul says he is a slave in his devotion to his Master; i.e., he has a readiness to be sold, even killed, for His sake.

Different men understand according to their different understandings. When the Divine voice came to the Lord from the clouds, dull minds and diller souls said it thundered. Not only are words intense, but sentences are especially so in the Bible. Sometimes words are heaped up like waves in the Bay of Fundy. "He shall baptize you with fire." Such a baptism of fire is a baptism of power. We find, also, in the Bible more apt phrases for inscriptions than we are able to frame. We take special pleasure in finding discriminating and critical elegance in the use of words in the Bible. Christ always uses the word of equality whenever He asks anything of His Father.

Any literature that has to do with verbal felicities necessarily deals with poetry. Now the Bible is such as poetry is—the essence of things. All earthly poets sink into insignificance compared with the sweetness of thought and the loftiness of ideals revealed in the Bible. The themes of the Hebrew poets are not as puerile as those of other poets. Take, e.g., the 18th Psalm. The essence and garb of poetry so inherent in the Bible that he who does not read it hardly knows what poetry is. This is a new kind of writing in which the Bible is unique: It is that of parables. There is only one parable in the Old Testament, and then we come to the perfect probability of them in the New Testament. These parables take the ordinary affairs of life and make them glow with an Infinite Father's care. Now, how do we account for it that the ages have nothing to supersede the elegances and beauties of the Bible? "All Scripture is given by inspiration of God."

Friday—Its Miraculous Signs of Great Ideas.

The rebuffs of the Bible miracles have not yet been taken. Let us recapitulate the attacks made on these rebuffs: (1) The first was made by the murderers and haters of Christ in His own time; (2) The second was made by heathen polytheism; (3) The third assault was pantheistic, and led by Spinoza; (4) The fourth attack was the skeptical one led by Hume; (5) The fifth was elaborated by Paulus, which he calls rationalistic; (6) The sixth is the historic-critical, led by Strauss. To what ridiculous credulity do men come when they are anxious to reject the faith? Unbelief having done its best to destroy the credibility of miracles, and having failed, we may ask what is the meaning of a miracle and its value to Christianity. Now what is a miracle? It is an event or effect contrary to the regularly established order of nature, given by the Creator as a credential that men may believe His messenger. Why are signs needed? Because we accept no religion unless there is a supernatural authentication of it.

To authenticate the prophets was necessary also. Signs and wonders waited on Moses as his credentials. The proper feeling for us to have in the presence of miracles is not a stupefying feeling for wonders, but a heart alert for the truth they teach. The greater the doctrine, the greater the need of proof, and we rejoice that there are truths or doctrines so great as to require nature to groan and travail. A miracle is not contrary to nature, but superior to it. The miracles of the earth are only the common things of the sky. If men can master natural forces, why not God? Christ does mighty works as easily as I breathe. Can we hope to reach as high as He? His wisdom is many so surpasses us? Yes; but between now and that time we must expect mighty signs and wonders. How could miracles be such a great authentication? There was not one miracle, but many. But miracles, like prophecy, had their period. The epoch of miracles at the time of Christ passed. What has followed? Not more miracles, but a more and wider acceptance of the truth. No century has been better than this. A miracle-worker is great, but not as great as a teacher.

Bishop Warren, in conclusion, spoke of the miracles of disaster, and the miracle of death. Rev. Dr. Daniel Steele introduced appropriate resolutions at the close, cordially thanking the University for providing the lectures, and expressing an earnest desire to have them published in book form.

Miscellaneous.

REUNION THROUGH DISUNION AND EXTRUSION.

REV. OSORON M. STEELE, D. D.

THE disposition in certain quarters to invite the colored passengers to occupy a separate car on our ecclesiastical train, excites in many minds painful apprehensions. The unqualified candor and frankness of one of our most highly esteemed chief ministers, and the specious reasonings of another, on this subject, have been a startling revelation to some of us.

The objects and the motives of this movement seem to the present writer both inadequate and unworthy. Deprived of the emulsions and sugar-coated with which the proposed alternative is put up, it may be described somewhat thus: It is desired that the two larger bodies of Methodism should unite. They separated because one of the parties tolerated slavery to an extent to which the other was unwilling to go. The Southern body at present supports the theory that the Negro belongs to a servile class and is, under no conditions, to be admitted to an equality with white men. The Northern body is professedly opposed to this theory, but has been gradually coming to the partial practical application of it by various compromising measures. The former party do not demand any further concession, but it is thought by some of the latter body that if the colored element can be in some way eliminated, the chief obstacle to combination will be removed. Hence it is to be represented to the colored brethren that, as they are the only obstacle to the reunion of white Episcopal Methodism, and inasmuch as they would themselves prefer a separate organization, we are disposed to withdraw all objections to their separation and formation of an independent body. I am sorry to present the case so awkwardly; but it is a very awkward case, and to present it otherwise would be unnatural and untruthful.

What may be regarded as the "plan of campaign," must, it seems to me, be condemned by unprejudiced and ingenious minds as

Vicious and Reprehensible.

The program asserts and reasserts, with an emphasis that is in itself suspicious, that there must be no coercion. The colored brethren are not to be segregated except at their own option; but if they desire to separate, it will be better to let them do so. It would appear from such outgivings that these members have been held hitherto by a sort of moral duress; that while desirous of ecclesiastical independence, they have been kept, by some kind of constraint, in their present undesirable relation to their white brethren. I do not wish to judge harshly or uncharitably; but really I have rarely known in Protestant church history a more palpable pretence or a more disingenuous device.

Has there been any marked agitation of this question among the colored members or ministers of our church? Have any appreciable number of them ever broached such a project? Is there the slightest evidence that separation is generally desired? If there were any desire of this kind, there has been for years ample opportunity to gratify it. There are already three thoroughly organized and more or less flourishing Methodist Episcopal churches composed exclusively of colored members. To any of these the colored brethren in our church could have easily transferred their membership if they had desired separation. That they have not done so, is about as conclusive proof as can be demanded for any proposition, that they did not wish to separate. It is scarcely worth our while to more than allude to the very puerile argument that the Germans and Scandinavians, most of whom do not speak our language, have been permitted at their own desire to organize separate Conferences, and therefore the colored people, who have expressed no such desire, and who know no other language but our own, should be induced to form a separate church. A case that is in need of such a flimsy support must be weak indeed.

I spoke of the "plan of campaign." Its initial feature has been given, but not the details. To furnish these we need only a brief repetition of history. When after the war the Methodist Episcopal Church began its work in the South, churches and Conferences were organized without distinction of color. They rapidly became numerous and influential. A certain proportion of the members were white, and there were a few white preachers. But after a time the prejudice indigenous to the section began to assert itself, and those who had recognized the religious equality of colored and white Christians began to realize that they were under a ban. Some of them were not disposed to suffer persecution for righteousness' sake, nor for the sake of moral principle, or as they with fanciful perversion called it, "a sentiment." Hence the clamor not only for separate congregations, which would doubtless have easily settled themselves, but for separate Conferences. Then as now it was strenuously and with no end of mental and vocal under-scorings asserted that there was no disposition to coerce the separation. If the colored members did not prefer separate organization it was in no case to be insisted on. So in an evil hour the General Conference voted to allow the formation of Conferences on the color line, but only when a majority of both races represented in the several Conferences voted in favor of the separation. This pleasing illusion quieted many consciences which would otherwise have remonstrated. How the plan worked itself out furnishes a cu-

rious study in church politics. When one of these mixed Conferences came to consider the question, the white members would vote for separation, and the colored members against it. The former persisted till the latter, with proper Christian dignity and self-respect, said, "If you desire us to go, we will not force ourselves upon you." With all the outward appearance of voluntary action, it was a clear case of

Moral Coercion and Extrusion.

This was substantially the method pursued in nearly all the previously mixed Conferences. It is the method to be pursued in ridding the church now of its colored element. To a boy who had done some wrong, the father intimated that he was disposed to condone the offense if the youth would say that he was sorry. "But," says Tom, "I'm not sorry." "Well, then," said the father, "I'll make you sorry;" and before they got through, Tom was very sorry! The colored members do not want to go out; but we can make them go; and then they will go voluntarily.

The case, then, stands thus: Here is a Protestant church greater in numbers than any other in the nation, having wealth, power and great respectability. It contains among its members many thousand brethren of low degree, poor, ignorant, of alien race, treated by those among whom they live, and even by professed Christians, as a despised class; but docile, warm-hearted, needing and gratefully receiving all the help that can be given them. Certain members of this church desire that it should unite with another of the same creed and polity, whose members are largely intelligent, wealthy and influential. One of the chief obstacles to this union is the presence in the former church of the less favored element just described. So it is said to the last-named class: "If you will separate from us and go by yourselves where there will be opportunity for you to occupy high offices, and thus cultivate and develop yourselves, you will relieve us of a great embarrassment and enable us to form the most magnificent ecclesiastical organization in Protestant Christendom." Somehow as I write this there come forebodings upon me the following words which I have read somewhere: "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come into your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and to the poor, Stand thou there, or sit here under my footstool; are ye not then partial in yourselves, and are become judges of evil thoughts? Hearken, my beloved brethren. Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him? But ye have despised the poor."

The church of Jesus Christ is commissioned to preach the Gospel to every creature; if any part of its vocation is emphasized, it is that it shall minister unto the poor and the ignorant, the sons and the daughters of misfortune. This first. It must do what it can to save the rich and cultivated, but not in any case to the neglect of the former. Its imperative ministry is to those who need it most. To invert this order, as those are obviously doing whose project I am opposing, is to vitiate and pervert the whole method and spirit of the Gospel.

The history of our work in the South has been characterized by

Serious Mistakes.

We have been of untold benefit to the colored people, but we have fallen inculpably short of what we were called to do. We had an opportunity to set up a standard against monstrous iniquity. We might not in a generation have abolished it; but we should have dealt it such a blow that its power ere this would have been manifestly on the wane. It would have involved obloquy and reproach and much sacrifice; but these are the conditions of moral victory always. We desired greater respectability. We compromised to obtain it. We gave our sanction to the establishment of another Christian church tolerating and cherishing this abomination; with what mortifying results our white churches in the Gulf States indicate. Have we not followed this perilous road long enough, without further adding to our moral malfeasance?

We have been told that there is among us "a growing sentiment" in favor of the extrusion of the colored membership; as if that were an argument in its favor. Bad sentiments grow as well as good ones. In the early history of Methodism in America it had a radically antislavery character. But later there was "a growing sentiment" of tolerance to the institution; and it grew till in a morally gloomy time the General Conference passed a vote of censure on some of its members for so far forgetting their ecclesiastical obligations as to attend an antislavery meeting! Two or three times in our history there has been "a growing sentiment" which formed a bad reactionary tendency. It will not be without precedent if the present sentiment holds on its mischievous course for some time yet, and even effects its immediate object. It may be all that a few—or possibly many—of us can do, to make our earnest protest against it. We are prepared to be regarded as fanatics and impracticables. Some of us—a small number now—have been pelted with these epithets before. They will not hurt us very much. Still the situation is such as to excite some alarm. There is a call for every true man to stand boldly by the old landmarks and sustain the principles of

eternal justice. Oh, for an hour of Gilbert Haven!

The Conferences

N. E. SOUTHERN CONFERENCE

Providence Preachers' Meeting.—At the regular meeting, Oct. 24, Rev. W. P. Buck read a carefully-prepared paper on "Faith." It was voted to shorten the sessions, and the order of the day was changed from 11.15 to 11 o'clock.

The Methodist Young People's Union of Providence and vicinity held its quarterly meeting at Trinity Church, on Monday evening, Oct. 24. The president, Henry A. Field, presided. Mr. James L. Gordon, general secretary of the Eastern Young Men's Christian Association, delivered an address on "The Need of the Hour: Men of Power." This address was thoroughly interesting from beginning to end, and a much larger audience should have been present to profit thereby.

The East Greenwich Academy course of entertainments was opened Oct. 25, at which time Rev. A. J. Palmer, D. D., of New York, gave his brilliant lecture on "Company D—the Die-No-More." A large audience was present, the chapel being full. The G. A. R. occupied seats on the platform. Quite a delegation of ministers and laymen of the Christian Association, delivered an address on "The Need of the Hour: Men of Power." This address was thoroughly interesting from beginning to end, and a much larger audience should have been present to profit thereby.

The many friends of Rev. S. H. Day, who was transferred from our Conference some two years since and stationed at Morgantown, W. Va., will be pleased to learn of the success attending his labors in his new field. He has just entered upon his third year at Morgantown, his official board having voted unanimously for his return. Bro. Day has in his congregation an unusually large number of men eminent in law, politics and education, besides physicians, leading business men and university students. Upon invitation, he delivered before the State University, at the Columbian celebration, an oration upon "Columbus and the Norse Discoveries." At the Conference session he was elected Conference president of the Epworth League.

The Union Thanksgiving services of the Methodist churches of Providence will be held at Trinity Church, and Rev. J. F. Cooper, of Broadway, will preach.

The Providence District Ministerial Association met in the M. E. Church, Attitash, Oct. 10 and 11. The session opened on Monday, at 2 p. m., with the president in the chair. The devotional exercises were conducted by Rev. S. M. McBurney. An invitation from Rev. P. M. Vinton to meet with First Church, Pawtucket, in February, was accepted, and there came in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and to the poor, Stand thou there, or sit here under my footstool; are ye not then partial in yourselves, and are become judges of evil thoughts? Hearken, my beloved brethren. Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him? But ye have despised the poor."

The church of Jesus Christ is commissioned to preach the Gospel to every creature; if any part of its vocation is emphasized, it is that it shall minister unto the poor and the ignorant, the sons and the daughters of misfortune. This first. It must do what it can to save the rich and cultivated, but not in any case to the neglect of the former. Its imperative ministry is to those who need it most. To invert this order, as those are obviously doing whose project I am opposing, is to vitiate and pervert the whole method and spirit of the Gospel.

A beautiful collection was served by the ladies in the vestry of the church, and at 7.30 o'clock, after an anthem by the choir, Scripture reading, and prayer by W. H. Allen, S. O. Benton introduced Rev. H. G. Appenzeller, superintendent of our mission in Korea, who delivered an instructive address upon that country and our missionary work there. Rev. Walter Eis conducted the devotional exercises on Tuesday morning. J. Olsham read a stirring article on "The Duty of the People with Reference to the Labor Question." This was followed by an admirable address on the same subject by R. L. Greene. A lively interest was awakened, and more than thirty ministers were ready to array themselves for an immediate battle (of ideas) according to the convictions of each with the one or the other of the essayists. Much fun was enjoyed and good done.

The afternoon session opened with devotional exercises led by J. Mather. At the request of the president, the secretary read a communication from W. L. Ward, secretary of the Conference Home Missionary Society, in regard to a change of organization and management in said Society, proposing that the work be done by a board of Conference Home Missions elected by the Annual Conference. The plan suggested by the Society, with a few minor changes, was unanimously adopted. J. F. Cooper read an excellent paper on "The Best Means to Promote a Revival." S. T. Patterson read a very helpful essay on the same topic. A deep sense of our need of the Holy Spirit to promote revival work, expressed and enforced in both papers, pervaded the meeting, and prayer for His presence and power seemed more appropriate than discussion. Accordingly, several of the brethren offered fervent prayer for the needed baptism, and a sweet and gracious season of devotion was enjoyed by all present.

On Tuesday evening occurred the regular preaching service. Prayers were offered and the Scriptures were read by W. P. Buck. R. C. East then preached a most refreshing sermon from 2 Cor. 4:7, "But we have this treasure in earthen vessels," etc.

A most hearty vote of thanks was given to Rev. R. Povey, the church, and the elect ladies who so kindly entertained us. The collations were ample and delicious. The thirty-three brethren present unite to pronounce it a most enjoyable and profitable meeting of the Association.

New Bedford District.

The New Bedford District Preachers' Meeting met in the Centre Church, Provincetown, Oct. 24 and 25. Those who know the reputation of Provincetown do not need to be told that the preachers were hospitably entertained. The attendance of preachers was not large, owing doubtless to the long ride and the expense involved in going so far. It is matter of regret, however, that when a church undertakes the extra work and expense involved in the holding of the meeting, the preachers do not respond by being present, if possible, to help make the occasion one of profit and interest to the local church. Though the attendance was not as large as it ought to have been, all who had been assigned parts on the program were present with one exception, and he sent his paper. E. C. Dixon's paper, "What Ought to be the Attitude of the Protestant Church toward the Roman Catholics of Our Country?" was thoughtful, showing a breadth of view and a kindness of spirit which all commended. He took a more conservative view than some of the

brethren thought necessary. The discussion which followed was interesting. C. H. Walter read a paper on the "Relation of the Epworth League to the Regular Services of the Church." "Supplementary rather than substitutive," would express the relation advocated by this practical paper. The discussion following showed a lively interest in the League work, and a consciousness that the problems which it raises are not all solved yet.

The sermon Monday evening was by J. I. Bartholomew. Tuesday morning, in an executive session, A. J. Condit read a scholarly and logical paper on the "Inauguration of Scripture," and the paper was discussed by several of the brethren. C. S. Davis then read a paper written by A. J. Leach, on the "Adequate Grounds of Divorce," holding that more than one ground of divorce is allowable. The paper was well received.

In the afternoon Presiding Elder Eis read a "Review of the New Discipline." C. S. Davis moved that in view of the advanced position taken by the General Conference on the great moral reform of the age—the temperance reform—it would be appropriate for us to arise and sing "Praise God from whom all blessings flow." We did so. Some good-natured discussion on the relation of the General Conference to political parties then followed, and the brethren expressed their appreciation of Bro. Eis's exhaustive paper. Father Husted stated that this paper alone had paid him for the trip to Provincetown and back. "What is involved in the Work of Entire Sanctification?" was discussed in a carefully-prepared paper by Robert Clark. The remarks which followed indicated that, in the opinion of the brethren, more prominence to this subject is demanded of the Methodist pulpit; and also that there is great danger in the views and methods of some New England specialists on this doctrine. The papers by R. C. Alger and B. F. Simon, who were both present, were postponed, by common consent, till the next meeting.

Tuesday evening Rev. Chas. Parkhurst, D. D., editor of Zion's Herald, delivered an able and inspiring address to a large congregation on "Christianity in Place, Monument and Art." J. I. Bartholomew.

VERMONT CONFERENCE.

Montpelier District. The first gathering of Vermont Epworth Leagues was held in Trinity Church, Montpelier, Oct. 13. Ninety-eight delegates, including pastors and District League officers, were present. They came from all parts of the State, full of enthusiasm. A splendid program was carried out. Trinity's post-pastor, Rev. A. J. Hough, gave us a welcome warm, rich, cordial. The responses were to come from three district presidents, but Rev. L. B. Beman, of Springfield District, and Rev. W. B. Bradlee, of St. Johnsbury District, were unavoidably absent.

The chairman, Rev. W. S. Smithers, spoke for the former on "The Young People's Association," and Rev. W. B. Bradlee for the latter on "Methodist Fellowship." Lines Leavens responded for St. Albans District with a ten-minute address on "Why a Conference League?" Mrs. Alice Morse Barney, of Barre, read an excellent paper on "The League Prayer-meeting," followed by Dr. F. A. Petty, of Fairfax, on "Applied Christianity." We were all deeply moved by the tender, Christlike spirit of this paper. The reports of the district secretaries showed every district well organized and working, nearly all the departments in each chapter, all but hungry for just such information as the Conference organization proposes to give. A constitution modeled after that of the New England District League was adopted, and the following officers elected: President, Rev. W. S. Smithers, Barre; vice-presidents, Miss Josephine Taylor, Waterbury, Willard Shattuck, St. Johnsbury, Mrs. H. A. Dunham, Woodstock, R. F. Harvey, St. Albans; secretary, Lines Leavens, Keenough Falls; treasurer, Miss Mattie Hill, St. Johnsbury. Rev. J. O. Sherburn, of Cabot, had a ringing paper on, "How can Our Conference Organization be made Most Effective?" He gave something to guide us. "The Bible in Our Literary Work," by Miss Winnie Ball, of St. Johnsbury, by Don Selles, were full of thought and bristling with points. Bro. Davenport then spoke on "The Model Secretary."

In the evening an inspiring song service by Trinity church was followed by three addresses on "The Epworth League"—(1) "Its Back Look," Rev. F. W. Lewis; (2) "Its Up-Look," Rev. R. L. Bruce. They were a feast of good things, and the consecration service, conducted by President Smithers, the Holy Spirit's power was plainly manifested. St. Johnsbury chapter sent a cordial invitation to meet with them next year.

LINES LEAVENS, Sec.

Tidings from various places indicate that there is something of a revival interest in every part of the district. No marked manifestations are reported, but a quiet work of grace seems to be in progress in many churches. May the present results be several times multiplied!

If the presence of every member of the board of examination whose services were required at the time constitute success, the mid-year meeting of the board of examination at Montpelier, Oct. 11-12, may be counted as a great success. If careful preparation by every member of the board, in thoroughly going over the books and selecting a list of ten fair test questions, entitles one to approbation, then that meet of "well done" must be awarded to all. And if the delivery of eight lectures, whose preparation involved extended research, careful collaboration, and thoughtful composition, could be said to afford aught of insight, then the students in the Conference course of studies were given a rich treat. That so many of the board were willing to spend so much labor in preparation, and so much time and money in attending the mid-year examination, is an evidence that the scheme has come to stay. Most of the candidates were present, and how any one with any desire for a suitable fitness for the great work entrusted to him could consent to stay away, is a marvel.

The last quarterly meeting at Northfield was an occasion of unusual interest. Eighteen persons were received into new relations in the church—9 being taken on probation, 5 from probation into full membership, 2 by letter from sister Methodist churches, and 2 from other denominations. One was baptized. With one exception, the probationers were the result of the recent gracious revival which has blessed the labors of Pastor Donaldson and his earnest people.

Rev. S. C. Vall, of Pittsfield, is holding a series of revival meetings, assisted by Rev. Elias Van de Car, of Gayville. The church edifice has been repainted, with new platform and steps in front.

One person was received from probation and two by letter at the last quarterly meeting at Groton, Rev. W. N. Roberts, pastor. At West Groton there has been a deep religious interest for some weeks. That part of

the town has long been occupied by the Adventists. Early last summer Bro. E. Hutchins, a local preacher of Plainfield, charged, was invited to hold meetings there, and has preached regularly once in two weeks. Under his labors there have been a goodly number of converts, several of whom have united with the M. E. Church. It is not being prudent for Bro. Roberts to go into the water, and the presiding elder not being present, Bro. M. H. Ryan, of Worcester, came and immersed six candidates in the presence of three hundred people. The prospects for Methodism in that section are excellent. Pastor Roberts gave a trenchant address at the Columbian celebration at Groton, Oct. 21. Mrs. Alexander Cochran, a leading member of our church at Groton, attended the dedicatory exercises of the World's Fair buildings as a lady commissioner from Vermont.

Rev. F. S. Goodspeed, pastor of the First Congregational Church at Amherst, Mass., who is wanted by the Central Congregational Church, Boston, at a salary of \$6,000, is a graduate of our Seminary at Montpelier. The pastor and school send forth alumni to occupy positions of trust and honor in all denominations.

RETELAW.

MAINE CONFERENCE.

Lawton District. The Lawton District Ministerial Association convened at South Paris, Oct. 24-26. On Monday evening F. C. Rogers preached on "The Inspiration of the Scriptures and the Inspiration of Shakespeare." It was a deep, thoughtful sermon, and exceedingly well delivered. The Tuesday morning prayer-meeting was led by H. Crockett. The Association was called to order by F. C. Rogers, the presiding elder arriving later and taking the chair. Frank C. Potter was chosen secretary pro tem. "The Advantages of Ministerial Associations" were set forth by W. H. Gowell and M. K. Mahry. The ministers present gave testimony to great benefits received from these gatherings. "The Hamilton Resolution" was then taken up. F. C. Rogers read a paper written by W. S. Jones, who condemns it, and B. F. Fickett read a well-prepared logical paper excusing it. Bros. Crockett, Whiteside, Rogers, Roberts, Parsons, Lawton, Hannaford, Gowell and Corey also spoke on this subject. A. S. Ladd read a paper on "How can Our Sunday School Missionary Society be Made More Effective?" It was pledged to hold some special exercises in connection with this society.

At the afternoon session the following officers for the ensuing year were elected: President, A. S. Ladd; secretary and treasurer, F. C. Potter; executive committee, the pastors of Auburn and Lawton. A. S. Ladd read Dr. Peck's article which recently appeared in Zion's Herald, "The Church Paper and How to Circulate it," and exhorted the brethren to work zealously for an increased subscription. J. A. Corey read a paper on "The Sabbath—Why Sunday is a Day of Rest?"—a splendid argument, based on fact, why we should keep Sunday. It was voted to ask Zion's Herald to publish it. C. F. Parsons read a paper on "The Educational Advantages of the Columbian Exposition." A ten-minute review of the best book read recently was given by J. F. Keith. Dr. Pierson's volume on evangelism—A. E. Parlin read a paper on "The Christian Solution of the Labor Problem." At 7.30 Bro. Lawton gave a scholarly and spiritual discourse from Ex. 33: 18. Bro. Lawton is a rising young man.

Wednesday morning W. H. Gowell led the devotional services. Resolutions were passed, to be voted by A. S. Ladd, concerning the birthday of Rev. C. O. Munger, of the Maine Conference. Rev. Lawton read a paper on "The Relation of the Sunday-school to the Church," and J. H. Roberts one on "The Consequences of Sin after Death." It was voted to request Bro. Roberts to send his manuscript to the Methodist Review for publication. Resolutions thanking the people and pastor of the entertaining church, and also the Grand Trunk railway for reduced rates, were passed. Twenty ministers were present, the large majority being young men.

FRANK C. POTTER, Sec.

Andover.—Bro. Lawton is doing excellent work on this charge. His sermons are greatly enjoyed by good congregations. Four were received into full connection at the last quarterly meeting. One hundred dollars has been expended in a spring and improving the rear end of the First ground. This proves to be a source of considerable revenue.

Bath.—In both of the churches here pastors and people are working in great harmony and with good success. At Wesley Church there is an excellent revival interest; 6 requested prayers at recent meeting. In fact, for years this church has been in almost a continuous revival. The Epworth League and Junior League are planning for vigorous work, especially on spiritual lines, during the fall and winter.

The State Sunday-school convention convened in this city Oct. 11-13. It was a good convention, though hardly up to some former ones, in the writer's opinion. No other church was quite so largely represented by its pastors as was ours. Bro. Lewis was chairman of the committee on credentials, and was one of the busiest of the workers. Rev. M. S. Hughes made an able and eloquent paper on the "Unity of the Sabbath." Bro. Everett, of the Central St. Sunday-school, Portland, was the apostle of finance, and rightly royally did he do his work.

East Poland and Minot.—Bro. Potter is doing good service on this old historic ground, and his people appreciate his labors. One young lady has recently been converted, and is a good worker in the social meetings. Rev. J. W. Smith has recently located within the bounds of this charge. He is a great acquisition; he presides at the organ, leads the singing, presides when occasion requires, and is in nearly almost anywhere. The parsonage stable has been improved to the value of about \$100. At Minot Corner Bro. Denning, superintendent of the Sunday-school, looks after the finances and is much interested in the prosperity of the church. The outlook here is hopeful.

Rumford.—Bro. May has been holding revival services at East Rumford with good results. Sister A. H. Minard, of North Paris, has been rendering efficient help. At Rumford Falls business is having a great boom; seven hundred men and a very large number of horses are employed. Dams, bridges, stores, dwelling-houses, factories, etc., are being put in. One large hotel is nearly completed. The quarterly conference voted to accept the generous gift of a lot for a church. This is presented on the condition that a church shall be ready for dedication by Jan. 1, 1894. It was also voted that Bro. May be requested to circulate a subscription paper at once. This is a strategic point, and it is the plain duty of Methodism to go up and possess the land. Bro. A. A. Rich-

mond was voted a local preacher's license; he is preaching every Sunday on some part of this large circuit. We are fortunate in having a pastor here who comprehends the situation and is measuring up to the demands of the hour.

Rev. L. P. French is feeling the infirmities of age, but is the perfect Christian gentleman that he has been for so many years.

Our District Association held its October meeting at South Paris. It was a meeting of great interest. The essays were admirable, the spirit of the meeting was beautiful, and the sermons were strong and helpful. The writer read Dr. Peck's recent article in Zion's Herald upon the subject of extending the circulation of our church papers, and added words of exhortation.

Sisters A. H. Minard, of North Paris, and Susan Estes, of Mechanic Falls, will be glad to assist pastors in revival work. I can heartily commend them.

Bethel.—It was a pleasant sound for the Methodists of this pleasant village to hear the tones of their church bell once more calling them to worship. An audience of about two hundred responded to the call. This was on the evening of Oct. 27, it being quarterly meeting occasion. Temporary seats had been provided, and all seemed desirous to be once more in their own church home. The sister denominations were well represented. An encouraging feature of our work here is the friendly feeling existing towards us in the community. This is not the time to give a description of the church, or to mention those who have been liberal patrons of the enterprise; but I cannot forbear mentioning the name of Bro. C. B. Biscoe, one of the building committee, who has taken this enterprise upon his heart, and by his labor and wise oversight has saved the church a large amount. An interesting love-feast followed the sermon. Three have recently been baptized, and 5 have been received by letter. Several have lately sought the Lord at Love's Mills, and the class attendance in this little hamlet is about twenty-five. All the interests of the charge continue to flourish. Bro. Fickett has nearly reached his goal in reference to Zion's Herald subscribers. Work, tact, pluck and sanctified common sense are sure to win.

Mason.—Brother Peare's little girl is still critically ill. For months they have had this burden upon their hearts, and have been broken of their rest. But their faith does not falter. The people of the charge are very kind to them. The most interesting feature of the meeting was the work of the little time ago it was impossible to hold a social meeting, they have quite a working force. The outlook is full of promise.

Rev. A. H. Witham is often called to officiate on funeral occasions. He is greatly interested in the prosperity of the church. At his suggestion it was voted at the last quarterly conference to paint the church edifice outside, and he was appointed a committee to raise the money and see to the work. His energy and industry insure the completion of the project in good time.

Rev. I. A. Bean, of Conway, N. H., was with us at our last quarterly conference. He was called there by the death of an uncle. This is his home church; he has been class-leader, superintendent and preacher here. It was a privilege for him to assist in the administration of the sacrament of the Lord's Supper here for the first time.

Conway, N. H.—Bro. Bean has recently baptized 4, and received 9 into full connection at the Centre. Two have recently asked for prayers. His is a faithful, successful and growing pastor.

West Paris.—The quarterly meeting occasion here on Oct. 30 was a time of special interest. Love-feast, two preaching services, two sacramental seasons, and social meetings, filled up the day. The congregations were larger both at West Paris and at North Paris. An excellent work of grace is going on at the latter place. Fourteen have commenced a Christian life; three asked for prayers on the evening of our meeting. It was good to be there. The prospect for a general revival is excellent. Souls are seeking Christ also at Bryant's Pond. Bro. Snell is abundant in labors, and is very much liked on all parts of the charge. We stopped with a brother whose farm used to be owned by a prominent Minister in 1843. He supported for several months forty of the deluded followers of Mr. Miller who were waiting for the coming of the Lord. Quite large numbers of them assembled at this house to meet the Lord in the clouds. So thoroughly was he infatuated, that the town authorities seriously thought of putting him under guard.

The editor of the Herald gives the writer too much credit for the circulars containing the missionary apportionments. Most of the work of their preparation was done at the office in New York. We can co-operate with the secretaries, and thus awaken a greater interest among the people.

EAST MAINE CONFERENCE.

Bucksport District.

Surry.—We are sorry to hear that the pastor, Rev. W. F. Campbell, is in poor health. Bro. Campbell's field of labor spreads over considerable territory. He keeps no team and is obliged to do considerable walking. Some Sundays he walks twelve miles and attends three or four services.

West Tremont.—Rev. H. Warman has taken charge of the work here. He comes to us from the New Brunswick Conference. He has taken up the Central St. Sunday-school, connection with West Tremont, has organized a new class, and is making a more systematic arrangement of the work. Bro. Warman has been on the circuit a little over four weeks and reports 115 pastoral calls. The outlook is hopeful.

Bar Harbor.—Bro. G. G. Winslow has earned the gratitude of the church for hard and faithful work in lifting the big debt on this small society. All legal claims are now canceled. He has raised \$13,000 in all. The debt on the parsonage has also been reduced from \$2,500 to \$2,000. It is a marvel how he has succeeded. He is now struggling with the Meritts \$6,000 9 per cent. annuity. For responsive reading in church service 150 copies.

(Continued on Page 7.)

GIVE THE BABY MELLIN'S FOOD FOR INFANTS AND INVALIDS. IF YOU WISH your infant to be well nourished, healthy, and vigorous, THE BEST FOOD For Hand-Fed Infants, Invalids, Convalescents, Dyspeptics, and the Aged. OUR BOOK FOR MOTHERS, "THE CARE AND FEEDING OF INFANTS," Mailed free upon request. JOLIBER-GOODALE CO., BOSTON, MASS.

Why is it that some houses always need re-

painting? The owner has them painted in the Spring; by the Fall they have a dingy, rusty, faded look. A neighbor's always looks fresh, clean, and newly painted, and yet is not re-painted oftener than every four or five years. The first "economizes" by using "cheap" paint; the second uses nothing but

Strictly Pure White Lead

The first spends three times as much for paint in five years, and his buildings never look as well.

Almost everybody knows that good paint can only be had by using strictly pure White Lead. The difficulty is lack of care in selecting it. Any of the following brands are strictly pure White Lead and nothing else; they are standard and well known—established by the test of years:

"ANCHOR" (Cincinnati)
"ARMSTRONG & McKELVY" (Pittsburgh)
"ATLANTIC" (New York)
"BEYMER-BAUMAN" (Pittsburgh)
"BRADLEY" (New York)
"BROOKLYN" (New York)
"COLLIER" (St. Louis)
"CORNEILL" (Buffalo)
"DAVIS-CHAMBERS" (Pittsburgh)
"DEWEY" (Cincinnati)
"JEWETT" (New York)
"KENNEDY" (Louisville)
"LANE" (Pittsburgh)
"LEWIS" (Philadelphia)
"MORLEY" (Cleveland)
"RED SEAL" (St. Louis)
"SALEM" (Salem, Mass.)
"SHIPMAN" (Chicago)
"SOUTHERN" (St. Louis and Chicago)
"ULSTER" (New York)
"UNION" (New York)

Get the National Lead Co's Pure White Lead Tinting Colors.

Mix them for (white color) with strictly pure white lead, and you will have the best paint that is possible to put on a building.

If you are going to paint, it will pay you to send to us for a book containing information that may save you many a dollar; it will only cost you a postal card to do so.

NATIONAL LEAD CO.,
1 Broadway, New York.
Boston Branch: Salem Lead Works, Boston, Mass.

GALVANIZED AEROMOTOR
Does the work of 4 horses at half the cost, and is always harnessed and never gets tired. With our special Tower it is easy to

Our Book Table.

THE PHILOSOPHY OF ETHICS. By Borden P. Bowne. New York: Harper & Bros.

To the scholarly public the name of Professor Borden of Boston University is not unfamiliar. He is known both as a teacher and a successful author; and in the field of speculation to which he is devoted, he is recognized as an accurate and forcible thinker, and, by an increasingly large number of readers, he is accepted as an authority in this department. His earlier books, on different phases of speculative philosophy, have prepared the public for a favorable reception of the present one. In 1882 appeared his "Metaphysics: A Study of First Principles," which gave him a place in the first rank of philosophical thinkers and writers. In 1887 two other works, equally important, followed, which added not a little to his fame, as they gave evidence of strong and sustained thought on abstract subjects. The first one, "The Philosophy of Theism," was immediately followed by another, "The Introduction to Psychological Theory," affording fresh evidence of the productiveness as well as vigor of his mind. All these works are speculative, they deal with the less familiar and more difficult phases of philosophy. They at the same time exhibit the author's familiarity with the whole field. They deal with the thought world, the vast and mysterious region hidden behind the veil of sense.

In the present work the author passes to the domain of morals, in which he is equally at home and equally felicitous in his statement and exposition of principles and problems of philosophical speculation. Besides an extended introduction and a conclusion, "The Principles of Ethics" contains ten chapters, in seven of which the fundamental ideas and principles of the science are considered, while the remaining three treat of the specific duties in the principal relations of human life. In the seven chapters the following topics are considered: The fundamental ideas and their order; the good; the need of a subjective standard; subjective ethics; development in morals; moral responsibility; merit and demerit; and ethics in religion. The remaining three chapters deal with the application of these principles to the individual life, to the family, and to society in general. These final chapters are incidental and given by way of sample. In its main design the volume is a discussion of the ideas and principles of ethics—a field much less carefully and fully cultivated than that embracing the practical moral duties. While moral duties have been studied, the principles which underlie them have been comparatively neglected. The practical field is much easier to cultivate and more inviting to the reader. But in the speculative field the good needs to be more thoroughly broken and trodden, and stumps to be uprooted. Professor Bowne has shown himself skilled in this kind of pioneer work. He never plows around the difficulties. He prefers to excavate, and to drill and blast, in order, if possible, to remove the obstructions and prepare the way for the sower. The Professor is strong in the critical faculty, and delights to cut away whatever may be obscure in the department of thought he is considering.

The confusion in the field of speculative ethics comes from various causes. Irrelevant psychological questions have been projected into it. But a far more operative cause is the ideal treatment of such questions. There has been a strong desire to deduce the moral life from a theory, rather than to construct a theory out of the facts of the moral life. Such abstract systems may be good for abstract beings, but they are of little value for practical life. The Middle Ages were speculative; the thinkers of the period built castles in the air. The tendency to sort of speculation has continued to our own time. Many an ethical theory is admirable until you bring it down where men and women live; but the showing on paper does not harmonize with actual facts. In this matter the intuitive and experience schools have occupied the extremes. The former has too often built on the air, and the latter has built on earth without any upward outlook. The imperative demand is the combination of the two; for the aim of conduct is not abstract virtue, but fullness and richness of life. The moral life does not begin in the enunciation of abstract principles, but in laying down codes of concrete duties; and, at a later date, men attempt some rational explanation of the facts of life. Francis Bacon's maxim, "The knowledge of the human mind is the knowledge of the world," is likely to be more or less correct in proportion as the facts are considered.

With Schleiermacher, the author gives the good, duty and virtue as the fundamental moral ideas of humanity. They are no more, no less, and they stand in the order here named. The attempt to eliminate any one of them, or change the order, has brought untold confusion into the moral scheme. Kant asserted the categorical imperative, the sense of duty without reference to the motive of the agent or the course duty should take. But such formal ethics can be satisfactory only in theory. The good must lie beyond duty, in order that it may be duty at all; for what is good cannot be duty to beings constituted as we are. The good, of which Plato made so much, must be the aim of all duty, and the attainment of this good through duty is virtue. Here we have the range of fundamental ideas.

But as to the nature of the good referred to in the dictum of Schleiermacher there have been different views. Aristotle found it in knowledge, Epicurus in pleasure, but the divine Plato rose to a higher plane and discovered the highest good, not in knowledge, not in happiness alone, but in the greatest possible likeness to God as the absolute good. Perhaps the definition of Plato is best of all the ancient, and yet his is not complete. The mistake has been in trying to find the good in any one thing. The many-sidedness and variety in human nature must be included in its supreme object. It is equally a mistake to search for it outside the soul. Nothing can be a good in relation to the sensibility in its most general meaning. If we conceive all elements of feeling struck out of existence, no reason can be given for calling a thing, or even the universe itself, good rather than bad or indifferent. Pleasure and pain would have no more significance than any other state.

To secure the good, the search for happiness is inadequate. There must be an appeal to the moral nature, and nothing short of an ideal conception, an inner law, a moral sense, can determine the significance of the terms we employ. The author devotes a chapter to the nature of this inner sense, which he gives a little broader scope than our good old term conscience. But when we get down to this moral sense, the subjective ethics, there arises another difficulty in the fact that the moral (like the physical and intellectual) nature is a growth. There is a development in morals. If the development is not, as the evolutionists assume, from animal instincts into a moral nature, it is an elevation from an embryonic condition, which long continues even in the upper ranges of human life. This moral unfolding may relate to the moral ideal itself or to its applications to the principles of conduct. The chapter on the development

in morals is one of the freshest and most suggestive in the book. This must be our apology for many curious deliverances of the moral nature. Man comes to his high position of moral responsibility only by degrees, and that moral responsibility must depend on mental conceptions of truth and right and the freedom of the individual. There can be no merit or demerit, or sense of responsibility, in the mechanical morality of the materialists. The soundest philosophers are extremely anxious to divorce ethics from religion. In one respect the moral code may be self-sustaining. Ethical principles may be propounded, in due order and with comparative fullness; but in all rational theories there are ethical implications of which materialistic ethics takes no account. The Christian revelation throws fresh light on the principles of ethics, but even if it gave no light, it would still be important for its warmth and inspiration. Contrast Christianity with the systems on the nature of man, the nature of the common good, and the inspiration of duty, and you will see the significance of Christianity for ethics.

Upon the chapters on the individual, the family and society, we have no time to dwell. Each is suggestive and strong in the putting of the case. The family has been subject to severe attack; but in our time society itself is in danger and must look to Christianity to insure its true aim and impulse. We may be sure that the family will not be in pain. The religion which reconstructed the old Roman world and built the new nations, will not be wanting in touching our age to finer and nobler issues.

The philosophical student will turn to this volume with fresh interest, and follow the author to the close. Without ignoring the natural, the author stands for the spiritual as the consummation of the human life. The principles of ethics are regarded as important, but are not to be considered apart from the conditions in which we live ourselves in this life. Ethics, like man himself, must be mundane. With whatever aspirations for what is higher, the code of the heavenly country is not yet in place. Much less is the groveling morality of materialism.

The author does well in attaining the golden mean in the reconciliation of the intuitive and experience schools in philosophy.

THE NEXT-DOOR HERO. By Mrs. Mabel M. W. B. New York: Cassell Publishing Co. Price, \$1.50.

An English story of worth for children. Little Willie Peabody is the hero, "an only child and motherless, and the very apple of his father's eyes." The incidents are not thrilling, but perhaps they are so to a young boy as an interest; at least it may be said that they are as natural as could happen to a boy in Willie's situation. Both boys and girls will be interested in the story.

GULF AND GLACIER: The Perils in Alaska. By Willis Boyd Allen. (Boston: D. Lothrop Co. Price, \$1.) In this very interesting story Mr. Allen brings the "Pine Cone Series" to an end. Like all the other volumes in this series, this one will prove of deep fascination to young people; and they will learn something about our newly-acquired territory. The amusing and thrilling incidents and adventures are depicted in a pleasant style. — L. A. B. (Boston: D. Lothrop Co. Price, \$1.) In this very interesting story Mr. Allen brings the "Pine Cone Series" to an end. Like all the other volumes in this series, this one will prove of deep fascination to young people; and they will learn something about our newly-acquired territory. The amusing and thrilling incidents and adventures are depicted in a pleasant style. — L. A. B.

THE CURRENT MISSIONARY REVIEW OF THE WORLD. In its six departments, contains a wealth of missionary information. Funk & Wagnalls: New York.

Obituaries. Lewis. — Mrs. Mary A. Lewis passed from earthly duty to leave her reward, May 21, 1892, in the 61st year of her age, at the home of her son-in-law, Mr. James A. Woolson, in Cambridge, Mass.

Mrs. Lewis was one of the few remaining links between the Methodism of today and the heroism of the past. She was a devoted and ardent worker in the cause of the poor and afflicted. In this excellent work her zeal was not limited to the church of which she was a member. Besides the work which she did personally, she was an active member of the Associated Charities of Cambridge and other benevolent organizations, and was a frequent and ever-welcome visitor in the homes of the poor and afflicted. In this excellent work her zeal was not limited to the church of which she was a member. Besides the work which she did personally, she was an active member of the Associated Charities of Cambridge and other benevolent organizations, and was a frequent and ever-welcome visitor in the homes of the poor and afflicted. In this excellent work her zeal was not limited to the church of which she was a member. Besides the work which she did personally, she was an active member of the Associated Charities of Cambridge and other benevolent organizations, and was a frequent and ever-welcome visitor in the homes of the poor and afflicted.

Madame Modjeska writes upon "Endowed Theatres and the American Stage;" and Jane Addams upon "A New Impulse to an Old Gospel." Prof. Edward S. Holden tells us "What We Really Know about Mary," and Alsworth R. Spafford describes "The Library of the United States." Prof. R. Means Davis shows what is "The Matter with the Small Farmer." James Scholer, J. H. Schiff, Franklin MacVear, John Claflin, Gen. A. C. McClurg, Rev. David Swing, H. W. Cannon, and Hon. David David Field tell "For Whom I Shall Vote and Why," in the Presidential election. All this is in the current Forum. New York: The Forum Publishing Company.

The current Romance (November), which is called a "special American number," contains sixteen short stories of fine flavor. One by Nathaniel Hawthorne begins, and one by Edgar Allan Poe ends, the number. Romance Publishing Co.: New York.

With the November issue St. Nicholas begins a new volume—the 20th—and it is indeed fortunate in being able to present in its opening pages an exquisite poem by Whitier entitled, "An Outdoor Reception." Kate Douglas Wiggin brings a bright serial called "Polly Oliver's Problem," and already girl readers are pronouncing Polly herself "too delightful for anything."

The current number of the Sanitarium might be appropriately called the "cholera number," because of the several valuable articles upon different phases of this important subject. However, this monthly is always valuable. The American News Co.: New York.

The harvest garnered in October in the Esoteric is upon "Recent Science," "Imagination in Drama," "The French Revolution and the German War," "The East," "The First Ancient of Mont Blanc," "Somerset and the Sea-Bird," "The Art of Dining," "Shelley," "A Dying Norseman," etc. New York: E. R. Pelton, publisher.

A most comprehensive and valuable monthly is The Thinker. The October number is full of material indispensable to the minister. It has 11 departments. The Christian Literature Co.: Astor Place, New York, American agents.

Joseph Cook, Prof. A. B. Curtis (Tufts College), R. Fulton Cutting, etc., Thomas B. Bailey, Jr., Ph. D. (South Carolina College), Rev. Anson P. Atterbury, and Lemuel W. Serrell are the chief contributors to Christian Thought for October. New York: Wilbur B. Kitcham, publisher.

The November Church at Home and Abroad offers the following topics: "Once a Buddhist, Now a Christian Minister," "The Council at Toronto," "Chinese Work," "A Journey in China," "The Mothers," "Address at the Funeral of Dr. Kendall," Presbyterian Board of Publication: Philadelphia, Pa.

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by his pastor, assisted by Rev. S. O. Benton. The interment was in the family lot in Swan Point Cemetery.

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home, where she lived alone in her widowhood, we visited her, to converse on things of the kingdom and seek the throne of grace. Under the hand of affliction our Lord holds many of His saints, perfecting them in this furnace as perhaps might not be done otherwise. Thus was our sister tried, and the result was a beautiful, patient soul; one who knew that her Lord was doing all things well. Now no longer in this world of suffering, and more than conqueror through Him that loved her, she has gone to be "forever with the Lord."

Sister Nightingale came to this place from Nantucket some twenty years ago. During her married life her husband, who was a sailor, was absent from home for many years, and she was left to bring up her children alone. She was a devoted wife and mother, and her husband's death was a great trial to her. She was a patient and suffering soul, and her death was a great loss to her family.

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The Family.

"CHOSEN."

PIERRE A. WOLDR.

"I have chosen thee in the furnace of affliction."
The Lord set His love upon you and chose you because the Lord loved you.

This little word, a lighted window,
Lies in a ray of God's own love,
By which we read His thought so gracious,
Hearts of His "chosen" ones to prove.
O thought of love, so rich, so precious,
Who soundest depths lie in one word,
Like music for the heart that listens,
Whose chords by breath divine are stirred.

Chosen for special, earnest labor,
Appointed by our Lord and King,
With talents given that we in using
Increase, and instruct to Him bring.
Chosen to be refined by suffering,
Like silver for the perfect mold,
That the true spirit may come shining
From the tried flames like burnished gold.

Oh, mystery of love in choosing
Such words to speak into His own!
We must draw close the heart all loving
Would we the sacred meaning learn.
Chosen in suffering — 'tis to give us
Sweet fellowship with Christ our Lord;
One walks amid the flame beside us,
The Blessed One, the Son of God!

No longer than His love permitting
His chosen in the fire remain,
The tried, true heart shall find its resting,
The blessed peace that follows pain.
Not till the box of alabaster
Was broken did the choice perfume
Yield its pure incense, breath of fragrance
With rarest odor fill the room.

Chosen as meet for royal service,
Chosen the Daughters of the King,
For love of Christ and in His service,
We come to Him, our all we bring.
When the Good Shepherd leads His ransomed
At last to pastures ever green,
By sweet, still waters, may we, faithful,
Among His chosen ones be seen!

"GOD'S WILL HER WILL."

CAROLINE SCOTT HARRISON.

Now utter calm and rest,
Hands folded o'er breast
In peace the placid
All trials past —
All fever soothed — all pain
Annulled, in heart and brain,
Never to vex again,
She sleeps at last.

She sleeps; but oh, most dear
And best beloved of her,
Ye sleep not — nay, nor stir,
Save but to be the receiving
The closer each to each,
With sob and broken speech
That all in vain beseech
Her name now.

And lo! we weep with you
One grief the world through,
Yet, with the faith she knew,
We see her still,
Even as here she stood,
All that was pure and good
And sweet in womanhood —
God's will her will!

— James Whitcomb Riley.

THOUGHTS FOR THE THOUGHTFUL.

To repel one's cross is to make it heavier.
— Amiel.

Blessed are they that enter far into inward things,
and endeavor to prepare themselves daily more and more for the receiving of heavenly secrets. — Thomas à Kempis.

There is uncommon power in the common-
place. Nothing is more commonplace than
the infinite blue of the sky, yet one never
tires of turning to its quiet and abiding
majesty from the vain pomp and changing
spectacles of men. Truth, virtue, faithfulness
— these are the sky of the soul, and all
brilliant wickedness and all worldly wisdom
pass away as vain shadows before the ever-
lasting glory of these simple goodnesses. —
S. S. Times.

He guided by paths that I could not see,
By ways that I have not known.
The crooked was straight, the rough made plain
As I followed the Lord alone.
I praise Him still for the pleasant paths,
And the water-springs by the way.
For the glowing silence of His light,
And the sheltering cloud by day.

— Anna Shipman.

God tells us how He will work for us, with
us and in us in the building up of character,
in the planting and culture of the trees of
righteousness. First ashes — that is sorrow
for sin. In olden times when a man was be-
reaved of property or friends like Job, he put
on sackcloth and sat in ashes. So when a
man is willing to give up his unbelief, his
selfishness, his worldliness, to cut off, if need
be, his right hand or pluck out his right eye,
in order to show the sincerity of his repen-
tance, he is ready to receive the beautiful robe
of righteousness. That robe cannot be given
to him who would throw it over filthy rags.
Those rags must be stripped off and burned.
The fire must consume the dross before the
gold can appear in its purity. From the
ashes in the crucible the refiner brings forth
that which is radiant and precious. And God
says of Christ, the Messenger of the Cove-
nant, "He shall sit as a refiner and purifier
of silver." And He inspired Paul to write:
"Our light affliction, which is but for a mo-
ment, worketh for us a far more exceeding
and eternal weight of glory." The fire that
burns up the dross, that reduces to ashes our
earthly hopes and joys, prepares the way for
our growth in grace and in the knowledge
and love of God. — OBADIAH OLDSCHOOL,
in *Interior*.

Our life's profoundest joy and sorrowing,
The height of loving and the depths of hate,
Are to eternal silence doomed by fate,
Though glib with words utterances that spring
From every futile, evanescent thing.
Light passing feelings through the outer gate;
Speechless within, the heart is isolate;
Silent upon its throne still sits the king.
Ever our deepest thoughts are unexpressed;
The faintest rapture still must voiceless be.
The keenest anguish never tongue can free.
Secret, mysterious inmate of each breast!
Girt with appalling solitude and gloom,
It lives its life — it dies its death, unknown!

— Cornhill Magazine.

Much which neither the world nor the
church so calls is success. We remember the
oft-quoted incident at Waterloo. At the cri-
sis in the battle, when all depended on the
firmness of the soldiers, messenger after
messenger came into the presence of the
Duke of Wellington, urging that the troops
at an important point be withdrawn, as they
must soon yield before the terrible onsets of
the French. The only reply the Duke re-
turned was, "Stand firm!" The officer re-
monstrated, "I shall all perish." Again
the iron-hearted Duke said, "Stand firm!"
"You'll find us there," said the officer, as he
galloped away. Every man, it is said, of that
doomed brigade fell fighting at his post.
They did their duty. That is success. Go-
ing up Fifth Avenue to the grounds of the
new cathedral a little time ago, we saw a
workman carving part of a floral design on

stone. "Where is this stone to be put, and
what will be the design when completed?"
"I don't know," said he; "my business is to
transfer this pattern to this stone; the master
workman knows the rest." He was doing
good work. He did his duty. That was
success. — Dr. R. S. McArthur.

The kingdom of God has no place in the
geographies. The kingdom of God is in the
hearts of men. You know how they used to
ask Christ in the old days, over and over,
who the kingdom of God should come. But
He set no date. For the kingdom of God,
the millennium, the reign of righteousness,
begins whenever and wherever any man or
woman stops uttering unkind judgments and
uncalled-for condemnations, and begins with
new earnestness to give and receive love.
And the kingdom of God will fully come, and
earth will be given another name and be
christened heaven, on the very day when all
the men and all the women who live upon it
shall have learned that lesson of eternal love.
— REV. GEORGE HODGES, in "Christianity
Between Sundays."

"I know where thou dwellest. . . where
Satan's seat is." The word is for those who
are beset with hindrance and temptation. "I
know," saith the all-glorious Lord, "where
thou dwellest. I know, for I have lived there,
where the scorner sits, and all that the heart
holds dearest is ridiculed and scorned. He
and deepest convictions of the soul are
mocked. I know what it is," saith He, "to
have the efforts to do good mistaken and mis-
represented." From what a depth of lonely
darkness, from what incessant cry of scorn,
temptation, comes this "I know." Think of
that life at home, how He came and went, rid-
iculed, suspected, condemned; think of all
that lies in those words — "neither did His
brethren believe in Him." What a deep, dark
gap was that which lay between Him and
them! The Pharisees — the most re-
spectable and religious people of the day —
said that He cast out devils by the prince of
devils. Think of Him pinched by hunger
and parched by thirst, and the tempter hang-
ing beside Him with horrid whisper, "Com-
mand that these stones be made bread." Think
as He wrought that supreme miracle
of the world's redemption, that putting
forth of infinite love and infinite endurance,
He is set with the terrible cry of scorn, "He
saved others; Himself He cannot save." "I
know," saith He to the tempted, "I know
where thou dwellest." — Hugh Price Hughes.

THE FEVER OF "DOING."

AS there are various epidemics in the
physical life, so there are epidemics in
the spiritual sphere. Amongst them, not the
least injurious to the soul is the "Fever of
Doing." Perhaps those most affected by it are
earnest, successful workers; and if it remains
unchecked, it eats into the very heart of their
service, till some crash in their experience,
some blast or blight on their efforts, brings
them to their spiritual senses. Disappointed
and wounded, they sit down during the in-
ertia of failure, and come to themselves again.

One often wonders why so many workers
are laid aside by illness, just when every one
deems it impossible to do without them, and
when even they may begin to consider them-
selves indispensable. Perhaps this "Fever of
Doing" has been consuming the Master's
share of their heart. Their work has become
their idol, receiving a great portion of their
affections. Though the Lord has been wait-
ing to talk with His child, and to manifest His
presence, there has been no time to rest. His
feet no time to sit down under His
shadow and realize His love; no time to study
His Word, therein to learn His will. The
whirl of all the machinery they are keeping
in motion prevents them hearing the sweet
accents of the voice of God, and the promi-
nent and so dear. Therefore the Heavenly
Father, seeing the inevitable bankruptcy
that must follow, wisely cripples the
springs of all this fevered doing, and sends
His invalid child into some desert place apart
to rest awhile; perhaps also to learn the
bitter but wholesome lesson — that his place
can be well filled by another; that he is not
so much mislaid as he expected; and that God
prefers the first place in the heart to any
amount of service.

One symptom of this malady may be en-
titled "too much to do." How many Chris-
tians there are who are not Christlike; and
were we to search out the cause we should find
that the perfect work of God has been im-
paired by the fever of "Do and Go." This
has become a sort of *perpetuum mobile* in the
life, that not only raises the physical pulse to
irritation point in brain and nerve, but too
often destroys the good we are seeking to do.
"I can't stop to listen to you," one has
hurriedly; "or, a committee or meeting is
waiting for me, and I must go." How often
have we not thus hindered some troubled or
anxious soul, some tempted and tried one,
who came to pour it all into our ears, and
who chose us in his hour of need as the one
most likely to help him!

The pernicious effect of this fever in the
home life is sadly apparent; father or mother,
or both, are so absorbed in their own Chris-
tianity, so absorbed in the outside life, that
their family grow up with a grudge against
that which makes their own life so dreary, or
they get accustomed to do without the pa-
rental friend and counselor, appointed of God
for their instruction and happiness. By and
by, when illness comes into the school-room
or nursery, or the cold, pale reaper with the
scythe removes some sweet bud, some bloom-
ing flower, the mother is pained and wounded
to the quick to find that the presence of her
earnest or nurse is more welcome beside the
bed of suffering than her own. Those "fever-
stricken" parents know less of their own
hearts and home, of their children's lives and
characters, than of any other people. Such
people wake up some day in startled surprise to find
their children unaffectionate, ungovernable, self-willed,
resenting an authority which has not been
established by loving intercourse and respect.
It may be that this "Doing" fever is rag-
ing not in the parents, but in some bright
young girl, whose idea of serving the Lord
takes root anywhere except in the home cir-
cle. A tired or delicate mother longs for her
companionship of an evening, when, the
younger members having retired for the
night, there is opportunity for quiet inter-
course. But the sewing-class, or singing-
class, or club, make it impossible to remain
at home. If by chance she can do so, the
sudden rebound from fever point to normal
tranquility produces physical depression and
not-to-be-restrained yawns, which prove how
necessary this stimulant of "Do and Go" has
become to her existence.

What antidote is there for this disease?
Let us strive to "be" more and "do" less.
"Being" implies rest, yet not idleness; life,
yet not all activity; steady growth towards
rest, not profuse ramifications which constantly
need the pruning-knife. Being and abiding
are twin sisters, dearly loved of the Lord.
"I am" was God's first declared revelation
of Himself, not "I do!" Let us pray for this
blessed spirit of quietness and calm, so that
the "Doing" fever may be cast out of our
life, leaving us time to sit down at His feet,
whose yoke is easy, whose burden is light,
there to find rest for our souls. — *The Christian*.

Mrs. Harrison's pastor, Rev. Dr. T. S. Ham-
lin, writes beautifully in the *Independent* of the
family life at the White House. He says: —

"The family life at the Executive Mansion during
these last years has been very beautiful. It is rare
to find four generations living together under any
roof. Here such was the fact, and each ideal in it
self, and in its relation to all the others. Dr. Scott,

now in his ninety-third year, vigorous, active, full
of interest in men and things, brought to the White
House the benefit of his useful life and his beau-
tiful old age. The President and Mrs. Harrison have
had here the same devoted, Christian home life that
they always maintained in Indianapolis, faithfully
observing the Sabbath, constantly maintaining fam-
ily worship, and as conscientiously true to their pri-
vate as to their public duties. Their children have
been their joy and comfort, Mrs. McKee especially
aiding her mother most efficiently in every way. And
the three grandchildren, strong, beautiful, bright,
have brought constant sunshine, while they have
been reared in all the obedience and love of a true
Christian home. Here Mrs. Harrison has spent her
happiest hours, loving and beloved, a beautiful ex-
ample of American womanhood."

ABOUT WOMEN.

— Mrs. Gladstone as young as her husband.
Although she is eighty, she has never yet known
what it was to need spectacles, and her eyes are as
bright as those of a young girl. Sir Andrew Clark
says she ought to be called the Grand Old Woman.

— The German Emperor is finding fresh means
weekly to testify to his joy that a daughter has en-
tered his family. He has lately ordered that all
German female prisoners now undergoing punish-
ment for a first crime committed through distress or
in anger shall be pardoned, by grace of the little new
Princess.

— Lady Tennison has always been a notable
housekeeper. Early in his married life her husband
said, jestingly, that should literature fail, his wife
would keep the family from poverty by her culinary
skill, and he added, "I am sure the Tennison tes-
tament would prove a success." Before her marriage
Lady Tennison was Miss Emily Sellwood. She was
a niece of Sir John Franklin.

— "Those who are interested in the clothes Dr.
Mary Walker has constructed," says an exchange,
"may find the description of those she now wears
amusing. Her crepeless trousers are of black
broadcloth, as is also her Prince Albert coat. From
her throat turn back the points of a standing collar
that is fastened with a diamond stud. A black and
red four-in-hand tie is ornamented with a large car-
nated scarf pin, set in pearls. A buttoned brown
overcoat, buttoned gaiters, brown dogskin gloves and
a silk hat complete her costume."

An Englishwoman makes a very sensible sug-
gestion, that a "Bureau of Female Guides" be
established by the World's Fair authorities. This En-
glishwoman has had for some years a "Guide Bu-
reau" in London. These guides are women from
twenty to thirty-five years of age. They dress sim-
ply, almost in a uniform. She says, what we all
know to be true, that much of the real beauty of the
Fair will be unseen by women who are timid and
not accustomed to travel, unless they are guided. It
is to be hoped that among the numerous enterprises
undertaken by American women this suggestion will
be acted upon. — *Christian Union*.

— Travel in the far north has hitherto been at-
tempted only by men, but the year 1892 has witnessed
the breaking up of this monopoly. Early last sum-
mer Miss Elizabeth Taylor started from Winnipeg
for the Mackenzie River delta, and from this expedi-
tion she has just returned. She started on her jour-
ney alone, and made it alone, successful to the end. She
is the first woman explorer that has ever ventured
into the polar regions on her own account; and with
an amount of pluck and steadfastness that would
have done credit to a strong man, she has carried out
her program and completed her round trip to the far
northern forts of the Hudson's Bay Company.

— The wealthy women of the United States have
given some notable gifts to the needy during the past
decade. The Maternity Hospital, the largest of its
kind in the world, is the gift of Mrs. W. H. Vander-
bilt, and represents in its building and endowment
the sum of \$1,000,000. Mrs. W. B. Astor founded
and endowed the Cancer Hospital; and now the Seton
Home for Consumptives, which is the largest of its
kind in Europe or America, is rapidly approaching
completion. This hospital will be the realization of
the benevolent ambition of Sister Irene, the projector
and head of the New York Foundling Asylum, and
is named after Elizabeth Seton, who founded the
order of Sisters of Charity in the United States, and
left to the order an immense fortune.

Our Girls.

JOINING THE CLARK STREET MISSION.

ELIZABETH E. BACKUS.

LAURA HARMON was one of Fortune's
favored few. She was not only born
with a silver spoon in her mouth, but it had,
so to speak, rained silver spoons upon her an-
cestors for generations back. Although sil-
ver spoons are not to be lightly esteemed, yet
they by no means formed the richest portion
of Laura's inheritance. "A daughter of the
lords, divinely tall, and most divinely fair,"
she had reigned as a queen by right from her
cradle, and no one had ever been so audacious
as to dispute her claim to royal homage. No
one? Laura's most priceless inheritance was a
conscience; and although it sometimes
slumbered, it had seasons of being very lively
and exacting.

"Why should I have so much while others
have so little?" Laura spoke vehemently.
"Why was I born in a palatial home instead
of in some miserable den in the slums? Why
should I spend my time in one round of gay-
ety and pleasure while hosts of poor girls no
older than I are battling for barely bread
enough to keep soul and body together? Why,
why?"

"Don't bother your precious head with
such knotty problems," said her friend,
Esther Maxham. "Although I live in a re-
public, I think the divine right of kings a
very comfortable doctrine, for thus as a logi-
cal sequence we have the divine right of the
wealthy classes. As the only and idolized
child of wealthy and refined parents, you
were born to a queenship, and why should
you question your right to live royally?"

"The divine right of kings is all bosh,"
said Laura, irreverently. "I believe in the
divine right of the wealthy classes to minister
to those less highly favored than themselves.
I am tired of the queenly rôle, and am al-
ways restless and uneasy after a visit to
grandpa's."

"Why do you go so often if they make you
feel uncomfortable?" Esther inquired. "As
your grandpa is a minister, I suppose he de-
lights in calling us all miserable sinners, and
in preaching against 'the world, the flesh,
and the devil.'"

"You never were more mistaken," said
Laura, with dignity. "I always love to go
there, the atmosphere is so sweet and peace-
ful, and they are all interested in so many
beautiful things. I am on the heights while
in Grafton, but I find the old fog when I
get home."

"You sentimental dear! Aren't you a
trifle inconsistent? You began by speaking
of a palatial home, and of a life spent in one
round of gayety and pleasure, and now you
talk about a fog?"

"Don't be too critical, my love. The round
of gayety and pleasure is the fog which set-
tles thickly about me when I return home. I
return out of sympathy with this careless

life, and burdened with a sense of respon-
sibility for the better use of my powers. I
have received freely. I should give freely."
"You can easily manage all that, dearie,"
said Esther, soothingly. "Your father gives
you a generous allowance, and you can gratify
your philanthropic instincts and then have
enough left to dress like a princess."

"Ah! that isn't it!" said Laura, earnest-
ly; "you remember Sir Launfal's search for
the Holy Grail: —

"Not what we give, but what we share,
For the gift without the giver is bare."

"You would better go on a mission to the
heathen, Miss Extravagance. Nothing less
will suit you."

"It wouldn't be right to leave papa and
mamma, and they wouldn't consent. I must
find my mission at home," Laura replied, with
sweet seriousness. "But, consider, Esther,
is it right that you and I should be complet-
ely absorbed in music and art and social en-
gagements when we might be so useful to
our poorer brothers and sisters? I believe
that we belong to one great brotherhood, and
that we are accountable to God for the use of
our gifts and our opportunities. God has
showered rich blessings upon us; does He
not expect us to shower rich blessings upon
others?"

"Humph! Aren't you getting rather per-
sonal? What is the meaning of this long pre-
amble — what do you want me to do?"

"What remarkable penetration! I wish
you to join with me in teaching a class in the
sewing-school Saturday afternoons, and I
also wish to offer you the delightful task of a
Sunday-school class in the same mission, the
Clark Street. Now don't be cruel, and break
my heart with a harsh refusal!"

"I am charmed with the sweet modesty of
your request," said Esther, with a merry
laugh. "Go among those dirty little wretches
— Preposterous! Your Royal Highness
has leave to go alone."

"Ah! but that is just what I haven't.
Mamma says I may go if you will."

"Murder will out! I'll think about the
matter, Laura, but positively I must hasten
now, for I have engaged to meet mamma
down-town."

"You will bring home some horrid disease,
and you will wear yourself all out, and get no
thanks for it," said Mrs. Maxham, when
Esther laughingly requested permission to
act as a Sister of Charity to the Clark Street
Mission.

"But you see Mrs. Harmon has made
Laura's going to depend upon me," said
Esther.

"For the simple reason that she is confi-
dent that you will flatly decline to do any-
thing so eccentric," replied Mrs. Maxham.
"I fancy I would enjoy disappointing the
dear lady," said Esther, with a roguish
twinkle of the eye. "Imagine her horror if
I should say yes! It would be a sort of en-
tering wedge for Laura, and as Laura's brain
is full of schemes for helping people, there
will have to be an entering wedge some time.
As you don't actually oppose, I shall say
yes, mamma."

Laura and Esther began their labors, and
although they were neither light nor alto-
gether agreeable, they found them interest-
ing. Their little pupils regarded them as be-
ings from another sphere, and delighted in
their youth and beauty; while Laura and
Esther, in their intercourse with the children,
got some glimpses of "how the other half
lives," and grew in Christian sympathy and
tenderness, and in an earnest desire to render
themselves useful.

"One gets more than one gives," said Laura
to Esther, after several months of service in
Clark Street. "I feel a little as if I had
found something that I had lost. If I had
poorer brothers and sisters need me, I, too,
need them. There are sad discouragements
in this sort of work, but there are also beau-
tiful and abundant compensations."

"I often think of those words of Whit-
tier's," said Esther, —

"Make the world within your reach
Somewhat the better for your living,
And gladder for your human speech."

I am much obliged to you, Laura, for arous-
ing me to some sense of duty in the matter."
"Laura is neglecting 'society,' and becom-
ing a real city missionary," Esther remarked to
her mother; "and the best part of the joke is,
that she has succeeded in enlisting the sym-
pathies of her fashionable and exquisite
mamma. We builded better than we knew
when we joined the Clark Street Mission."

"And you haven't caught the small-pox or
any other horrible disease," said Esther's
brother Tom. "On the contrary, your exam-
ple, and the example of a few others like you,
have rendered philanthropic effort the fash-
ion, and now it's likely, I suppose, to become
a mere 'fad.'"

"Beware of being cynical, young man,"
said Esther, pretending to pull his ear. "It
isn't a bad omen when youth and beauty and
fashion pause to consider the submerged
tenth, or to listen to the blither cry of the out-
cast poor, for those who listen once can never
quite close the ears again; and, if you please,
sir, genuine Christian effort can never degen-
erate into a 'fad,' and the more of it, the
better."

MISSED HER OPPORTUNITY.

A YOUNG woman in a neighboring city, like
Nina of thousands of American girls, spends
each year the warm summer months with her family
in the country. On her return last autumn she was
describing her summer home to her pastor, with
whom she was a favorite. He had always found her
cheerful, ready helper in church work.

"We went this year," she said, "to a quiet little
sea coast village. You could not imagine any more
dead than the life of the people there before the
summer boarders invaded the town. They planned
their little lots, went through in a day way their
daily duties, and talked their poor, thin gossip over
and over."

"How is it now?"
"Oh, they imitate us in everything!" cried Mary,
laughing. "They take advice as if we were the sons
of prophets. They have actually started a circulat-
ing library, and some of them have subscribed for
the magazines. And as for dress, 'her eyes dancing
with fun,' you should see how they copy our gowns
and dresses in cheap stuffs!"

"Are they religious people?"
"No. There are two churches, but few attend the
services in them. The poor ministers preach almost
to empty benches. The people are not skeptical or
vicious; they are just indifferent."

"And you? — Did you influence them in this?"
Mary's face flushed. "I know all you can say,"
she exclaimed; "but I felt that I was on my vacation
and must rest on Sundays! The church was hot

and drowsy. And I am shy of talking about reli-
gion to strangers."
"But," said the minister gently, "you could set an
example as easily in devout Christian conduct as in
new gowns. He that does not confess Me —"
"I know! And confessing Him there would have
counted for so much! If I live until next summer,
I will use the opportunity God has given me."
To how many of our readers has this same op-
portunity come? — *Youth's Companion*.

A HUSBAND'S TRIALS.

I've been doing woman's work for at least a week or
more.
And I'll own it isn't anything like fun;
For when you try to think that your labor's nearly
over,
You will often find you've only just begun.

There is boiling, and there's baking,
And a thousand other things not understood
By a novice such as I,
And so I won't deny
That I would not be a woman if I could.

This is how it came about: My wife was taken
sick;
No help was to be had, so, like a dunce,
I thought I'd try my hand, but I found out very
quick
That I couldn't think of everything at once.

The fire was slowly dying,
When I put the steak a-frying,
And the cat was making havoc with the bread
I had prepared for toasting,
While the apple that was roasting
Was a playing for the pug upon the bed.

When I went to wash the dishes I found the kettle
dry;
The spout was melted off, and on the floor
It lay a perfect wreck, that awoke a pensive sigh
As I thought upon the happy days of yore.
I reflected on the bills
Of domestic scenes like this,
And I couldn't hit on any other plan,
I might be called bewitching,
But the work done in a kitchen
Is not within the scope of common man.

So I'd like to mention this to every friend and
neighbor,
That woman's work is never overdone;
My respect is something greater for the housewife's
daily labor
Since the trials I have lately undergone.
Their woes are not mislaid,
For I've been initiated,
And I'm bound to help them every time I can.

"So much to do, and so little time to do it,"
I might be called bewitching,
But the work done in a kitchen
Is not within the scope of common man.

— George W. Shipman.

SOME CLEVER CATCHES.

A YOUNG lady was once talking with a
very young and very smart man, who
was inclined to his knowledge of the lan-
guages a little beyond what she felt that
modesty required. She therefore said to him,
with an air of deference to his superior at-
tainments, —

"You are a Latin scholar. I wish you
would tell me how to pronounce the word
'so-met-i-mes.'"

"The youth, with an air of kindly patron-
age, replied, 'I have not met the word in
my Latin reading, but I should have no hesi-
tation in saying that it should be pronounced
'so-met-i-mes,' (giving it in four syllables,
the accent on the second)."

"Thank you for telling me," replied the
girl, demurely. "I have always heard it pro-
nounced sometimes, but if you say the other
way, that must be right."

This is similar to the perhaps familiar
catch of the pronunciation of "back-ache,"
which will often surprise the uninitiated by
proving to be only back-ache. It also reminds
one of a question printed some years since,
as to the way of spelling "need" — to need
bread. The average person will reply,
"k-n-e-a-d, of course; but the answer will be,
"No, that is the way to spell knead dough,
but not to need bread."

A young lady recently misled a family in a
most heartless way. She remarked, "I had
a letter today, and how do you imagine the
little preposition 'to' was used?"

"Too," suggested mamma.
"Two," suggested papa.
"Tew," "Teu," "Tu," ventured various
voices.

Lily, who was much engaged with her
French lessons just then, suggested "tout,"
and Tom, in decision, improved upon that
with "tueue," declaring that must be right
in order to rhyme with "queue."

"All wrong," exclaimed the young lady,
when the alphabet and their ingenuity were
well exhausted.

Just then Teddy, who had been soberly ab-
sorbed in his bread-and-honey, and who was
in his first term at school and wrestling with
the problem of words in two letters, raised

Zion's Herald

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Review of the Week.

Tuesday, November 1.

Forty thousand families in London starving; relief measures to be undertaken.
Collapse of the Liberator Building Society in London. "The most gigantic financial fraud of the generation."
Italy admitted to the benefits of the Copyright Law.
U. S. Minister Washburn to Switzerland resigns.

The Dahomeans again routed; their capital, Abomey, to be attacked.
Emperor William attends the re-dedication of the restored church in Wittemberg where Luther was buried.

Rev. George F. Pentecost, invited to the pastorate of Park Street Church in this city.

Wednesday, November 2.

C. A. Howe, a forger, captured in Yonkers, N. Y.; he has obtained \$30,000 from different banks.
From 30,000 to 40,000 people carried off by cholera in a Chinese province.
Resignation of Rev. Dr. William Taylor, pastor of the Broadway Tabernacle, New York.
The wholesale grocers of Chicago to fight the Sugar Trust.
Mrs. McKee to reside in her mother's place in the White House.

Consolidation of the Fitchburg, the Boston, Housatonic & Western, and the Troy, Saratoga & Northern railroad companies.
Verdict against Maine Central Railroad of \$7,916 for causing the death of Mrs. Holmes, of Gardiner, in 1888.

Eleven men of the ship "Wm. A. Campbell" escape from a cyclone which wrecks the vessel and endures privations for twenty-three days on short rations; nearly dead when saved.

Thursday, November 3.

Death of Lieut. Frederick Schwatka, the Arctic explorer.
Three masked men rob the bank in Spearville, Kansas, of \$10,000.
The first snowstorm of the season in northern New England and Canada.

The Edinburgh express, while passing through Yorkshire, collides with a freight train; the wreck takes life; ten persons killed. An accident also occurs on the Mersey railroad; three persons killed and fifty injured.

The American Protective League, an endorsement order, in a receiver's hands.
A convict in the Charleston State Prison sets fire to one of the workshops.
Destructive forest fires in Pennsylvania.

Friday, November 4.

The Fall River manufacturers voluntarily advance weavers' and spinners' wages.
Great mortality from diphtheria in Philadelphia.

Bread riots in Caesars, Spain.
Arrest in Belgium of Adam Worth, who in 1890, with four others, robbed the Boylston Bank of a sum of \$600,000.

Woman Suffrage bill to be introduced into the British Parliament.
An appeal made to the British government for work for the unemployed.

Rev. Dr. Heber Newton acquitted of the charge of heresy.
The relief fund for the Milwaukee fire sufferers reaches \$100,000.

Leading men of Vermont organize in behalf of good roads.
Great Republican torchlight parade in this city last evening.

Saturday, November 5.

Ex-Premier Mercler, of Canada, acquitted of the charge of malfeasance of office.
Three would-be illegal voters sentenced to prison in New York.

The President appoints the 25th as Thanksgiving Day.
The British war-ship "Howe," ashore in Spain, a total loss.

A possible conflict in New York between Federal and State authority at the polls on election day.
The city of Grenada declared to be in a state of siege because of the rioting going on there.

Ex-Gov. Ryder, of Copenhagen, pardoned on condition that he leaves Denmark.
The Italian who murdered a sailor of the U. S. S. "Newark" at Genoa, sentenced to twelve years and six months imprisonment, and to pay an indemnity of \$100,000.

Monday, November 7.

The whaling bark, "Helen May," destroyed by ice in the Arctic; Capt. Thaxter and 31 of the crew either crushed or drowned.

The "Howe," officers to be court-martialed.
Destruction by fire of the Robinson boiler works and other buildings in East Boston; loss, \$100,000.

Launch, at San Francisco, of the new U. S. Protected Cruiser "Olympia."
Three big factories and fourteen other buildings burned in Brooklyn; loss, \$288,000.

Great cotton strike in England; 50,000 operatives idle.
Private lane, of the Pennsylvania militia, loses his case against Col. Hawkins and Strator.

A general strike of labor unions in New Orleans impending.

THE CONFERENCE.

(Continued from Page 5.)
young converts take hold in the meetings grandly. The whole church is rejoicing over the new additions to their numbers. Rev. E. H. Thrasher, pastor.

Clinton.—In the Swedish side of the church, 4 were admitted in full from probation, 1 by letter, and 2 on probation. A Swedish-English sacramental service followed. The Swedes are talking of erecting a chapel.

Lynn District.

North Andover.—The Zion's Herald list of subscribers has been doubled. Sixty dollars were cleared from the harvest dinner by the Ladies' Benevolent Society. The Epworth League, at a "Feast of Mankind," several weeks since, cleared \$22. The harvest concert was a gratifying success. The Sunday-school classes take turns in supplying flowers for the church each Sabbath.

The superintendent, E. S. Edmunds, is laboring faithfully in the school and church. The class-meeting is of the old-time power and kind, led by Bro. James Standing, who has been leader for thirty-five years. He is as young, fresh and vigorous as ever. Prof. Stephen Panaretto, of Robert College, and his young wife, a member of our church here, return by the "Trenton" from New York.

Nov. 2, after a four months' visit to this country on their wedding tour; they have spoken twice in our church to large and interested audiences. Prof. Panaretto is a Bulgarian, and his statement that, if our Methodist missions in Bulgaria had not been successful in making converts, they had had a decided Americanizing influence in shaping the public school system, recently introduced among those people, should cheer the friends of that field. The pastor, assisted by the League, has divided the parish into nineteen parts, with a person in charge of each, to aid him in superintending the whole. Rev. T. C. Martin, pastor.

B. Springfield District.

Ludlow Center.—Miss Minnie Abrams, who has just returned from the work of the W. F. M. S. in Bombay, spoke to this congregation, Sunday morning, Oct. 30, with the following interesting result: (1) Nearly everybody was affected to tears. (2) Four young men and one young lady pledged to educate a boy in India. (3) One sister gave \$5 toward the same purpose. (4) Another contemplated the support of another boy. (5) One Christian lady pledged to support a Bible woman. (6) A good collection for the local auxiliary. (7) "I am sure this will help the Christian life of our church," said a class-leader.

Chicopee.—Bro. Clarke has had a good work in his church through the aid of extra meetings. A number of hopeful conversions are reported.

Chicopee Falls.—Bro. Fisk and church are working hard and with success. A thorough canvass has been made of the entire community, with the view of securing the attendance of all families upon the church services.

Coleraine.—The Hitchcock Chapter of the Epworth League recently surprised their newly-married pastor and his wife in their home, and as a token of good-will and esteem presented them with a handsome silver cake-basket and a tooth-pick holder. With games, fruit and general sociability, a very pleasant evening was passed.

C. A. L. VERMONT CONFERENCE.

St. Albans District.

St. Albans.—The interest continues to increase both among the members of the church and the unconverted. Five new cases were reported for prayer Sunday evening, Oct. 30. Five others have recently been received on probation. The work seems to be thorough and is carried on in the regular services of the church.

Underhill.—The pastor, Rev. C. M. Stephens, sends us a note fairly ringing with praise and glory to God. Sunday, Oct. 30, 24 were baptized, 26 received on probation, 4 to full membership and 2 were converted. Truly a glorious day! There are more to be baptized and received soon.

Since Conference 77 have professed conversion, and over twenty full salvation. Bro. Stephens adds: "Sisters Lampher and Bucklin are wonderfully used of God in winning souls, and the reason for it seems to be that they are cleansed from all sin and baptized with the Holy Ghost."

St. Albans Bay.—The pastor, Rev. W. H. Hyde, gave his lecture on Florida at the church, Friday evening, Nov. 4.

West Enosburg.—The Epworth League gave a missionary concert, Sunday evening, Nov. 6.

Georgia.—Rev. L. H. Elliot, agent for the Vermont Bible Society, preached at the Methodist church, Sunday afternoon, Nov. 6, and presented the claims of that society. We have no report of the results as yet. The extra services still continue.

Bro. W. D. Malcom, of St. Albans, is a well-known bibliophile, and a visit to his library is an occasion of interest as well as instruction. It was our privilege, during a recent call, to examine a curious old dictionary, compiled by Wm. Perry, of Edinburgh in 1777, and published in Boston. Among the places of sale designated on the title-page was Windsor, Vt. This volume was rescued from a mass of paper waste in a tin shop at Newbury, Vt., by Bro. Malcom about fifty years ago, when he was a student at old Newbury Seminary. It is quite moderate in size with no attempt at illustration, and forms a decided contrast to the magnificent lexicons of today. It is entitled: "The Royal Standard English Dictionary, in which the words are not only divided into syllables accurately accented, and their parts of speech properly distinguished; but likewise a key to this work, comprising the various sounds of the vowels and consonants, denoted by typographical characters and illustrated by examples, which render it intelligible to the weakest capacity." Having just read an editorial in the Boston Journal which stated that a teacher of much success and wide experience opined that the Boston school system tends to produce students of less brain power than those educated in other sections,

we thought of recommending this dictionary to the "Hub" school commissioners; but, chancing to read an extract from the preface, we concluded that the course there recommended would probably result fatally to any one whose brain power was less than gigantic, and we doubt if Boston could stand the strain. The rules given are, to insure correct pronunciation, (1) for children: "They should repeat every line of the words of one syllable in our language," etc.; (2) for adults: "Repeat six or eight pages of the following dictionary daily according to the pronunciation there pointed out; and when they shall have gone through the whole, to begin again and thus continue till the end aimed at is accomplished." The "end aimed at" is stated above. The end reached would probably be mental imbecility.

St. Johnsbury District.

Barton Landing.—On a recent Sunday, Rev. C. S. Hubbard, the pastor, received 8 probationers into full connection on the Evansville part of the charge.

Holland.—Pastor Burnham, with the assistance of a Sunday-school superintendent, N. L. Parker, has been holding revival meetings at all three points, with very gratifying success. Sinners have been converted and backsliders reclaimed. May the good work go on!

Newport Centre.—A new bell has been hung in the church tower, to the great satisfaction of the worshippers at this prosperous church.

Dorby has lost a good citizen and Methodist, a tried and true friend in the person of Moses M. Kelsey, who died at his home, Oct. 18, from the effects of paralysis. He was an active and prominent townsman, and for many years was greatly interested in the church of his choice. He leaves a wife and daughter.

Stafford.—Rev. G. L. Wells is reported to be very sick at his home in Haverhill, and unable to supply his pulpit. Our brother has been in poor health for some time, yet greatly anxious to labor for the success of the Redeemer's kingdom.

Lyndon.—People at this point are requiring, "What is the matter with the English preachers?" One of them, with his family, was recently concerned in a runaway and smash-up, which might have resulted in fatal consequences. And the other evening, as Bro. Dodd was driving home from Lyndonville, another man, whose driver was intoxicated, ran into him, completely demolishing his carriage, though he himself fortunately escaped unhurt. In neither case does the Englishman to blame; yet both doubtless felt a deep debt of gratitude to a kind Providence.

Island Pond.—The Preachers' Meeting was not very largely attended, but a profitable and interesting session was enjoyed by all. Much praise and commendation are expressed for a sermon preached by Bro. F. W. Lewis, of Barton, on "Law and Liberty."

St. Johnsbury.—In February there are to be two meetings of the Ministerial Association—one for the north part of the district, to be held at Newport, the other at St. Johnsbury. Dr. J. O. Peck is to speak one evening at each place.

Watford has a lecture course gotten up by the combined societies of the Epworth League and Y. P. S. C. E. Among the speakers are the following Methodists: Rev. A. J. Hough, Rev. C. W. Bradley, Capt. G. H. Blake, and Rev. J. E. Farrow.

NEW HAMPSHIRE CONFERENCE.

Concord District.

Littellton.—The pastor, Bro. Sanderson, sent out a circular letter last month to his people, urging upon their attention the need of spiritual quickening, of attendance upon the social services, and of prayer for the speedy revival of God's work in the community. May this personal summons to Christian activity and duty by a faithful pastor result in such a revival!

Laconia.—The pastor, Rev. W. T. Hill, is doing excellent service for this church, and proves a wise pastor where much wisdom is needed. A former pastor, having declared himself withdrawn from our church, has been seeking for several months to draw off its members, to form therewith an independent organization. A sad use to make of the pastoral trust given him here two years ago! It has been reported that this church was in danger of losing its fine edifice by reason of debt. It has no debt, and has had none since, under the pastorate of the writer, its \$2,700 debt was paid in full. The alms of the church have been recently covered with new shingles, at a cost of \$24, raised and paid by the efforts of the laity. Increased attendance is observable in the congregation and social services, and there are signs of putting on strength again, as this church is sure to do.

Sandwich Centre.—New life came to this church last spring. Some of the most substantial business men, with others, were converted, and are standing fast. There is a prospect of important improvements in the church property, including a new pipe organ, a new vestry under the church, and painting, frescoing or sheathing the audience-room, etc. Two sessions of the Conference were held in this place—one in 1891, and the other in 1890. When these contemplated improvements are completed, it would be pleasant to return, say in '94, after fifty-five years, and hold the Conference again in this church. But the enlarged membership of the Conference would exact too much of the hospitality of the good people. Hence and calamities recently occurred in this vicinity. One man, in passing down a steep ledge on the mountain, accidentally loosened a large boulder, which came rolling after him. He ran before it a distance of ninety feet, then fell, and it passed over his body, crushing him so that he died on the spot. Another man was thrown from his wood-cart on the side of the street, dead. At the time of this writing doctors are searching for the body of a man drowned in the lake. These were all young men with expectations of long life. In the church, Sabbath morning, Oct. 30, there were three men (the Brothers Marston) aged respectively 86, 88 and 90 years. So the old live on, while the young go hence. The latter may not, therefore, rightly presume on continued life, although some live to advanced years. Bro. Corson is appreciated, as an excellent preacher, by his people.

S. C. K.

MAINE CONFERENCE.

Portland District.

Gorham, North Street.—The people are not situated so as to conveniently meet on every occasion, but they make a business of attending church on the Sabbath. The house is well filled, the congregation having a good number of men robust in mind and body. They provide shelter for their teams, and thus practice horse-shed religion and meet ing-house religion at the same time. We need more of this kind. When not preaching Bro. Sawyer attends services here and lifts the meetings with the inspiration of his songs and testimonies. In this congregation

is one superannuated preacher, Bro. Patterson, with his head and heart full of Bible and theology. The pastor and people have a mutual love.

The congregations at Buxton and Standish are good. The preacher, Bro. Tufts, is appreciated, and is in earnest for revival work. He plans to take the first opportunity for extra meetings. The outlook for the charge is brightening.

The Orono people not only took an interest in entertaining the Ministerial Association, but in attending the meetings, and some came from Kears Falls. The only plan proposed at the Preachers' Meeting for special missionary gatherings was that the pastors should arrange for special services, the presiding elder assisting in the work. It is hoped that the Bishop for '93 may be secured for the Tincantia Institute and for some places on the Portland District.

Kears Falls is having full meetings, so that the vestry does not accommodate the people. There is a heating rotunda in the middle of the room that monopolizes the situation. It is expected that the vestry will have quite a transformation soon.

Newfield.—Though this church has met with losses in membership, the congregation on Oct. 30 was the largest that the presiding elder has ever seen in this place. The thoughtful character of the people enables them to succeed, but a spiritual awakening and ingathering is greatly needed.

The Portland, Chestnut Street, congregation has accessions so that on recent fair days the forenoon meeting has numbered 400 and the afternoon has been nearly 1,000. The Sunday-school has 900 enrolled and 20 in the home schools. They have new books every quarter. The Epworth League has a total membership of 188. They plan three lectures and three socials for the next quarter. The recent collection for Conference claimants was \$135. The pastor, Rev. M. S. Hughes, was invited to speak at the Columbian celebration in Portland, and as the Catholic Bishop magnified Rome, there was a good chance for Bro. Hughes to appear as an American citizen, and he did not miss the opportunity, but, making the most of it, was greeted with enthusiastic applause.

Congress Street social meetings have been delightful spiritual seasons of refreshing, and some are seeking the Saviour. At a recent meeting arrangements were made for roller partitions for the vestries so as to accommodate the Sunday classes. On Oct. 30, 243 were at the Sunday-school. The membership of the young people's society is 117. The attendance upon the meetings given the several departments of work is increasing, and there is promise of a prosperous year for Congress Street.

EAST MAINE CONFERENCE.

Rockland District.

Friendship.—Rev. W. H. Powlesland is having a successful pastorate here. About \$900 has been expended in repairs, which are nearly completed. The church edifice has been raised nine feet and a vestry put under it. The fund for the repairs was raised by the whole people in ten weeks. All bills have been paid and about \$50 raised toward the remaining repairs. There is a vestry 28x30 feet to finish. Special meetings have been held for a few weeks at East Friendship, resulting in the conversion of three souls and a quickening of the membership. All things are promising.

Clinton.—Rev. Wm. L. Brown, pastor. Our brother's pastorate here has been one of continued favor and blessing from the Lord. Faithful labor has been performed from house to house and an excellent ministry given to the people. The public congregations have been the largest during the last six months of any period of the four and one-half years of the present pastorate. Sunday-school interests are equally prosperous, with an attendance the largest for many years, if not for its whole history, having an average in the summer months of one hundred. The outlook for our church in this place is very inspiring.

Camden.—The Epworth League recently entertained the Rockland League, presenting a fine program of literary exercises as well as serving a bountiful supper. The electric road makes Rockland, Rockport, and Camden very near neighbors, and gives many fine privileges not enjoyed before this season. Rev. Bro. Phelan has been absent some of late on lecturing expeditions.

South Thomaston.—This charge is still without a pastor. The pastor from Rockland has preached here two Sunday afternoons of late. There is a small but loyal band of Methodists here. They greatly desire a faithful and consecrated pastor.

Rockland.—A week of self-denial for charity was recently observed in this church, yielding a little over \$70 in cash.

Bucksport District.

[Additional Items on Page 2.]

Franklin.—The church is being renovated and beautified. The interior is frescoed and other improvements added. The services were held in the vestry while repairs were going on. Bro. Gros and wife are happy in seeing the desire of their hearts consummated. A revival spirit prevails.

With promptness Presiding Elder Norton closes his second round of quarters. He is now on his way down East for three or four weeks' absence from home among the churches. He gives an encouraging report of the work over the district, and thinks the outlook promising.

A Plea for Zion's Herald.

REV. H. W. NORTON,
Presiding Elder Bucksport District.

One has said, "Every Christian should carefully read his Bible and ponder its truths, and then the next thing read should be his church paper." We believe that the brother had the right of the matter, and if more would follow his advice, there would very few get side-tracked. We are confident that every Christian with any Methodist tenden-

cies ought to read Zion's Herald, for never, in our estimation, has it been so helpful to its readers as at the present; and a careful perusal of the prospectus for the coming year will reveal the fact that there is no doubt it will maintain its present standing in this respect.

We admire the spirit of the editor in searching for interesting, instructive and helpful matter on all live topics. For eleven years Zion's Herald has been a welcome visitor to our home, and never more welcome than now. Oh, that our people might see that the best and most reliable is the safest and cheapest!

One thing we must not lose sight of if we desire to train in our homes and in the church those who shall prove an honor to us and love our church to that extent that they will sacrifice for the cause we love: we must fill their minds with good, wholesome thoughts, and put into their hands the best reading matter obtainable.

One of the best ways for a pastor to preach effectual sermons to his people is to secure, if possible, a subscriber for Zion's Herald in every Methodist home. Much might be done in this direction if pastors would take a copy of this paper along when doing pastoral work. It is well to present the claims of the paper upon the people in public, but the most successful way to secure subscribers is to meet the friends in their homes, and talk religious and Zion's Herald there.

Brothers, try it more and more, and see if your own soul will not be greatly blessed as well as the souls of others. Next to a good wife the greatest helper we have in pastoral work is Zion's Herald. Let us have for our motto for the fall and winter months: A revival on every charge; benevolence raised in full; and a copy of Zion's Herald in every Methodist home.

The Chamberlain Investment Company of Denver, Colo., is to be congratulated upon securing the services as its Boston representative of Hon. E. M. McPherson, late Comptroller of Foreign Mortgage Corporations for Massachusetts. The specialty of the Chamberlain Investment Company has been real estate in growing cities, in the handling of which they have been very successful. Before identifying himself with the company, Mr. McPherson made a thorough examination of their books and financial condition, and was so well satisfied that he feels perfectly safe in recommending their investments to his large acquaintance. — United States Investor.

The Chamberlains have been very successful and have made good use of their money. Mr. H. B. Chamberlain, the President, gave \$50,000 to the Chamberlain Observatory at Denver, and a liberal contribution to other Methodist and undenominational institutions.

Where Quail and Deer Abound.
The best quail shooting may be had in the Shenandoah Valley, Va., and the best deer hunting in the mountains of West Virginia. Both sections are accessible by Baltimore & Ohio express trains from New York, Philadelphia, Baltimore and Washington. For detailed information as to rates, time of trains, etc., write to Chas. O. Scull, General Passenger Agent, B. & O. R. R., Baltimore, Md.

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